

THE
SECOND CRISIS
IN
CHRISTIAN EXPERIENCE

RUTH



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INTRODUCTION.

We are more than pleased to recommend, as well as introduce, the public to this book.

Brother Ruth, the author, excells in the presentation of scriptural holiness. He does this in a scriptural way by letting the Bible speak for itself.

In these times when there are so many so-called holiness teachers who have a good deal to say about holiness in a very indefinite manner, we are glad to have this contribution to holiness literature that speaks emphatically, explicitly and definitely on the subject of Christian holiness. We would that ten thousand preachers might read this book and learn to be definite. We have noticed a tendency of late among the holiness evangelists to be misty and indefinite in their teachings. We wish they might all be required to read this book and sharpen up, both in their teachings and experience.

Brother Ruth is so scriptural and clear in his teachings and so cogent in his logic that it would be impossible for any candid man to affirm that he has not proved the doctrine. We bid God-speed to this volume and may it accomplish much for the Master's service.

G. A. McLAUGHLIN.

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THE TWO-FOLD ASPECT OF THE GOSPEL.

Seeing sin is two-fold — both innate, inborn, as a corruption of the nature, and outward, as an act — the provision of the Gospel in like manner is two-fold; there are

Two objects of divine love: —

“God so loved the world,” John 3:16.

“Christ also loved the church.” Eph. 5:25.

Two purposes of the atonement: —

“To save sinners.” I. Tim. 1:15; Rom. 5:8.

Sanctify believers. Heb. 13:12; Eph. 5:26.

Two expressions of His will: —

Concerning sinners, — “Not willing that any should perish.” II. Pet. 3:9.

Concerning the Church, — “This is the will of God, even your sanctification.” I. Thess. 4:3.

Two prayers of Christ: —

For sinners, “Father, forgive them.” Luke 23:34.

For believers, “Sanctify them through Thy truth.” John 17:9, 17.

Two Calls: —

Sinners to repentance. Matt. 9:13.

Believers “Unto holiness.” I. Thess. 4:7.

Two Requirements: —

“If we confess our sins.” I. John 1:9.

“If we walk in the light.” I. John 1:7.

Two Promises: —

“To forgive us our sins.” I. John 1:9.

“To cleanse us from all unrighteousness.” I. John 1:9; Jer. 33:8.

Two Offices of the Spirit: —

“Born of the Spirit.” John 3:5.

Baptized with the Spirit. Matt. 3:11.

Two Witnesses of the Spirit: —

“That we are the children of God.” Rom. 8:16.

Sanctification, “whereof the Holy Ghost also is a witness to us.” Heb. 12:14, 15.

Two Experiences: —

“You hath He quickened.” Eph. 2:1. A making alive of our moral nature.

“Our old man is crucified.” Rom. 6:6. A putting to death of our carnal nature.

Two Rests: —

The first rest He gives on condition that we “come.” Matt. 11:28.

The second rest we “find” after we have had His yoke upon us and learned of Him: soul rest.

The first is the rest from guilt and condemnation; the second is rest from fret and worry and unholy tempers: rest from inward conflict. Matt. 11:29; Heb. 4:3, 10.

Two Steps of Faith: —

“Justified by faith.” Rom. 5:1.

“Sanctified by faith.” Acts 26:18.

In view of the fore-going we can understand why John Wesley spoke of “the second blessing, properly so called;” and Mr. Charles Wesley spoke of it as “that second rest;” and Toplady taught us to sing,

“Be of sin the *double* cure;

Save from wrath, and make me pure.”

While in justification a man obtains life, in Sanctification he receives the “life more abundant;” In justification he has “peace with God;” in Sanctification he obtains “the peace of God;” In Justification he obtains the love of God; in Sanctification his love is “made perfect;” In Justification he is made “free” from guilt and condemnation, because he is saved from sin as a practice; in Sanctification he obtains the “*deed*” to his freedom, with all the mortgages paid off, because he is cleansed and made free from sin as a principle.

It is this complete cleansing and deliverance from original or inbred sin by the baptism with the Holy Ghost and fire, that we refer to as the Second Crisis in Christian experience. Seeing it is not obtained at the time of conversion, nor by a gradual development or growth in grace, but by a definite act of consecration and faith as an instantaneous experience subsequent to regeneration, it invariably marks a distinct epoch, or second crisis, in the life of him who obtains it.

CONSECRATION.

Consecration is not sanctification; but is the human side of sanctification. As the promise of sanctification is never given to sinners, so the call to consecration is never given to sinners. The attitude of a sinner being that of rebellion, he can simply surrender, and repent of his sins. But writing to believers, the Apostle Paul said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.) Hence, we see that the *call* to consecration is to the "*brethren*;" the *incentive* to consecration, "the mercies of God;" and the *object* of consecration is, that they might be "transformed," and "prove what is that good, and acceptable, and perfect, will of God."

Here is one reason why a person is not sanctified when converted: the conditions are entirely different. A sinner must do one thing in order to be converted, while a believer must do entirely a different thing in order to be wholly sanctified. Indeed, it would be utterly impossible for a sinner to present himself "*a living sacrifice*," seeing he is "dead in trespasses and sins;" not until after the soul has been quickened into newness of life can he present himself "*a living sacrifice*." The struggle of the sinner, in his surrender of himself to God, is to give up what is evil; the struggle of the believer in making his consecration, is to give up what is good: — his time, his plans, his possessions, himself, his all, to God.

Nor is an *objective* consecration sufficient. By an objective consecration we mean a consecration or devotion to a certain work, as being consecrated to the work of a deaconess, or the work of a missionary, or the work of the ministry. There are multitudes of persons who are objectively consecrated — consecrated to certain lines of religious work, — who, nevertheless, are not wholly sanctified. The consecration necessary to entire sanctification is rather, what may be termed, a *subjective* consecration. The purpose of a subjective consecration is not, primarily, to do something for Him, but rather to let Him do something for us. In other words, a person must needs consecrate himself unconditionally to the Lord, for the express and specific purpose of letting the Lord completely purify and sanctify the soul; and not only so, but when such consecration is made, and all is upon the altar, there still remains one more step to be taken, *to wit*, the step of faith. Having fully met conditions, faith must take God at His word, and believe that He doeth it. We are "sanctified by faith." (Acts 26:18.)

Real consecration includes all we have, and all we ever will have; all we are, and all we ever will be; all we know and all we ever will know, for time and eternity; and is the pledge of an eternal "yes" to all the will of God. It is not sufficient for a person to say, "I have given up all I know," but must include all we do not know; all He may reveal in the future. Such person can never *re-consecrate*. They who habitually re-consecrate, are simply playing at consecration and have never yet learned the real meaning of consecration. But where a real death-bed consecra-

tion has been made, and the last point yielded to God, so that there is a glad "yes" down deep in the soul to all the will of God, faith becomes spontaneous, and the soul will realize that the altar sanctifieth the gift. (Matt. 23:19.)

The minister who says that sanctification simply means consecration, is either exceedingly ignorant on this subject, or else is wilfully mis-stating the case; he cannot consult any dictionary or lexicon of authority, but what he will find that the word sanctification has the two-fold meaning: consecration, or "setting apart," which is the human side; and purification, making free from sin, and making holy, which is the divine side. "Give yourself to God in all things, if you would have God give himself to you." — *Upham*.

The language of real consecration is,

"I am willing

To receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
To do what Thou commandest.

Amen."

THE SECOND WORK OF GRACE.

There was a time when we were rather partial to the term "*Second Blessing*;" and we still have no objections

to that term, seeing it is, as Mr. Wesley expressed it, "the second blessing, properly so-called." And yet, in later years, we have come to feel a preference for the term, "THE SECOND WORK OF GRACE;" for while the experience of entire sanctification is an unspeakable blessing, it is more than a blessing; it is a definite work of grace divinely inwrought, by which the heart is cleansed from all sin and made holy: hence, the term, "A Second Work of Grace" seems more significant, and expressive of the fact, and leaves less room for quibbling on the part of those who do not agree with this Wesleyan teaching.

When speaking of the "Second Blessing," it is quite common to hear men say, they had not only received the "Second Blessing" but hundreds of blessings. To such we invariably reply, that if they have received "hundreds of blessings," it would seem in bad taste for them to object to someone else receiving the "Second Blessing." It then becomes necessary to ask where they begin to enumerate their blessings. The truth is, a sinner might say he had received "hundreds of blessings;" and so he has, such as life, health, food, raiment, Christian parentage, the open Bible, etc., etc.; but none of these changed his heart condition, nor his relationship toward God. In the sense that the experience of Justification is the first blessing that does effect an inward change, and bring him into a new attitude and relationship toward God, in exactly the same sense it may be said Sanctification is the second blessing.

But as before suggested, Sanctification is more than a blessing; it is an inward work of grace that again changes

our moral condition and our relationship toward God. As the Standard Dictionary says, it is "the gracious work of the Holy Spirit whereby *the believer* is freed from sin and exalted to holiness of heart and life." It is not an experience that comes into the heart of a sinner, but into the heart of "*the believer*," and, therefore, is necessarily subsequent to regeneration and received as a *second work of grace*.

To speak of a "second work of grace," of course, necessarily implies that a person has previously received a first work of grace; this is commonly known as the experience of Justification. But no one would be heard to say they had received a hundred works of grace.

The use of this term — the second work of grace — would not only suggest that sanctification is an experience received subsequent to Justification, but would at once indicate that men could not attain the same by growth, seeing it is a "work of grace" — a *divine act* — wrought in the heart of a believer. No one can grow into an act. Just as no one can grow into the experience of Justification, or regeneration, because it is a something God must do for us, and in us, so it is with the experience of Sanctification, seeing it is a "*second work of grace*" divinely inwrought.

As in Justification the *sinner* is pardoned of all his sins, and delivered from all guilt and condemnation and made alive unto God, being born of the Spirit, so in Sanctification the *believer* is cleansed from inbred sin and made free from unholy tempers and unholy appetites by the baptism with the Spirit. In the very nature of things the *birth* of the Spirit must precede the *baptism*

with the Spirit; and there is no method of interpretation that can make a birth and baptism identical, and signify the same thing.

While we admit that this particular phrase, "The Second Work of Grace," is not used in the Scripture, we would, nevertheless, insist that we have the equivalent, and that which could mean nothing else, in frequent use all through the Scriptures. As well object to the term, "*the new birth*," seeing that exact phrase cannot be found in the Scripture; but no one would think of objecting to the using of this term, seeing we have the equivalent — "being born again," etc.

Paul, in writing his second letter to the Corinthians, said, "In this confidence I was minded to come unto you before, that ye might have a second benefit;" or, as the marginal rendering gives it, "*a second grace*." And, seeing that sanctification is never promised to sinners but in the language of the Encyclopaedic Dictionary, is "An operation of the Spirit of God on those who are already in Jesus," it must necessarily be an experience — a work divinely inwrought — subsequent to regeneration, which indicates that it is a second work of grace as compared with the first work of grace.

If the reader will but remember that sin is two-fold, and that all men in their natural estate have a two-fold difficulty, namely, sin as an act in the outward life, and sin inborn, as a corruption of the nature, there should be no difficulty in seeing why we advocate a second work of grace. Sins committed may be repented of and pardoned, but original sin, which was inherited, and is a moral uncleanness, cannot be pardoned, but must be

cleansed away. Pardon is a judicial act, whereas, cleansing is a priestly function. Hence Toplady was right when he sang, "Be of sin the double cure." Double does not mean one or three, but two.

We know of no Christian denomination that teaches in their credal statements, that a person is freed from all sin and made holy at the moment of his regeneration. Mr. Wesley said, "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first," and went on to say, the "doctrine that there is no sin in believers, is quite new in the church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writers unless, perhaps, in some of the wild, ranting Antinomians." Dr. Pendleton, who is regarded as one of the most orthodox of Baptists, and accepted as an authority both in England and America, says in his "Christian Doctrines," which is a compendium of Baptist theology, (page 300): "Regeneration breaks the power of sin and destroys the love of sin, so that whosoever is born of God doth not commit sin in the sense of being the slave thereof; but it *does not free the soul from the presence and pollution of sin*. Alas, the regenerate know full well that sin is in their hearts. This accounts for the Christian warfare." The Presbyterian church teaches in the Confession of Faith (Chapt. 9, Sec. 4) "When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin, — yet by reason of *his remaining corruption* he doth not per-

fectly nor only, will that which is good; but also will that which is evil." In Chapt. 13, sections 2 and 3, they make this additional statement: "There abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war."

Such is in substance the teaching of all the denominations; hence the necessity for a second work of grace in order to remove this "*remaining corruption*" and make clean the heart of the regenerate. Some would teach that we cannot be entirely cleansed and made free from this "*remaining corruption*," until death; but even if it were received at death it would be a second work of grace. However, there is absolutely not one promise of cleansing from sin at death, in all the Bible; but there is promise of a present tense cleansing. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, *cleanseth* us from all sin." I. John 1:7.

THE TWO-FOLD NATURE OF SIN.

The failure to recognize the fact that our difficulty is two-fold, accounts for much of the confusion and controversy regarding what is known as "the second blessing." Hence, some may be heard to say they "do not believe in any half-way work; that when God pardoned their sins he pardoned all of them," etc. Just as though we taught and believed but half of their sins had been forgiven, and now we would have them come and have

the other half forgiven. Of course, the holiness people neither believe nor teach anything of the kind. Certain it is that when God pardons a sinner He pardons every sin he has ever committed, and the soul is made to rejoice in a perfect pardon.

There is no occasion nor necessity of under-rating or minifying the experience of justification in order to make place for the second experience. Instead of saying that justification is but a half-way experience, we would prefer to say that justification itself includes at least twelve distinct and perfect works, though they occur simultaneously, as follows: a perfect conviction; a perfect surrender; a perfect repentance; a faith that perfectly trusts God; a perfect pardon; a perfect washing of regeneration, removing all acquired pollution; a perfect quickening into newness of life; a perfect adoption; the love of God shed abroad in the heart; power to forsake and cease from all sin; the witness of the spirit; obedience to all the light God gives. All this and more enters into the experience of every person who is truly and scripturally justified; but all this has to do with sin as an act — sins committed.

The fact of original sin, innate, inborn, is just as clearly set forth, in the Scripture as is the fact of sins committed. David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. 51: 5). Elsewhere it is spoken of as "the carnal mind," "the law of sin," "the flesh," "sin that dwelleth in me," body of death," "the sin of the world," "our old man," etc., etc. Theologians speak of it as "depravity," "inbred sin," "original sin," "the Adamic nature," "a tendency to evil,"

etc. Mr. Charles Wesley spoke of it as "our bent to sinning." Almost every church in Christendom makes some reference to this fact of "original sin" in its theology and hymnology, if not in the credal statements. The Methodist Episcopal Church says in her Discipline, Article No. 7, "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." This "corruption of the nature of every man" cannot be pardoned, seeing it is not an act of sin, but may be purged and cleansed away.

It is from this "corruption of the nature" — the "carnal mind" — that anger, and envy, and doubt, and fear, and pride, and unholy ambition, etc., emanate. And as the Anglican Confession says, "This infection of nature doth remain, yea, even in them that have been regenerated." In the nature of the case it cannot be pardoned, for the simple reason that we did not commit it; but, thank God, there is power in Jesus' blood to wash and cleanse it away.

In view of this two-fold difficulty — sins committed and the sin nature inherited — Toplady sang:

"Be of sin *the double cure*,
Save from wrath and make me pure."

Mr. Wesley said: "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first." (Wesley's Journal, dated

June 24, 1740.) In his sermon on "The Repentance of Believers," he said, "Although we may weaken our enemies day by day; yet we cannot drive them out. By all the grace which is given in justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse our hearts or hands. Most surely we cannot till it please our Lord to speak to our hearts again, **to speak the second time**, 'Be clean,' and then only the leprosy is cleansed. Then only the *evil root, the carnal mind is destroyed, and inbred sin subsists no more.*" (Vol. 1, page 208.)

The promise is, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." A sinner is in darkness and surely cannot "walk in the light as He is in the light." Only a pardoned man is in the light, and to him alone comes this promise of cleansing "from all sin."

NOT SANCTIFIED WHEN CONVERTED.

It is folly to claim an experience that is unscriptural. Yet, whenever the doctrine of entire sanctification as a second work of grace is proclaimed, we constantly hear people — even preachers — say, they were sanctified when converted. We insist that such a claim is wholly unscriptural and, therefore, untrue. God never does things contrary to His word.

That some persons may be sincere in their claims, we do not deny; but if they will look into the Scriptures and walk in the light, they will soon discover their mistake, for not only is the claim unscriptural, but contrary to their own heart experience, and the facts in their own lives. We are persuaded that no Christian has lived in the experience of regeneration any considerable length of time without finding that there was yet a something within that was contrary to their new life; that when they would do good, this evil thing was yet present and gave them battle; that since they were converted they still have felt the stirrings of carnality, in the form of anger, pride, fear, self-will, envy, peevishness, doubts, etc., etc. Frequently we have helped persons to see they were not sanctified when converted by simply asking one question with reference to this fact: "Have you not felt any of those things stirring in your heart since you were converted?" They may not manifest themselves violently, or gain the mastery as they once did, but they nevertheless exist, and frequently bother and badger and hinder in the experience of the justified. This alone proves that the soul was not sanctified when converted.

As Mr. Wesley has said, "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first." (Wesley's Journal, June 24, 1740.)

Aside from the fact that not one single command, or call, or promise of sanctification in the Scripture is ever given to a sinner, but in every instance to God's own

people, there are a number of reasons why the soul should not be sanctified when converted.

First, the sinner knows nothing about sanctification, and has never felt any need of sanctification. The thing that troubles every sinner is the guilt and condemnation he feels for sins committed; and what he wants and must have is mercy, and the forgiveness of the many sins he has committed. The one cry of a truly penitent soul is, "God be merciful to me, a sinner." And though preachers insist they were sanctified when converted, and deny the teaching of a second experience, they themselves could not be persuaded to give an invitation to sinners to come forward and seek sanctification. It occurs to us, that if sanctification was for sinners, they should be told about it, and urged to seek it. If God were to sanctify a sinner he could have no appreciation of the same, as he had never felt any need of it, and consequently had not sought it.

A second reason why God does not sanctify a soul in regeneration is because a sinner cannot meet the conditions for sanctification. The conditions upon which a soul is regenerated are repentance toward God and faith in our Lord Jesus Christ; but those are not the conditions of sanctification at all. The requirements for sanctification are an unconditional consecration — the presenting of one's self as a "living sacrifice, holy, acceptable unto God." A sinner, being dead in trespasses and in sins could not possibly present himself a "living sacrifice;" only such as have previously been quickened into newness of life, and so have been made alive unto God can present themselves a living sacri-

fice." Every sinner is a rebel against God; a rebel can only *surrender*. The call to consecration in the Scriptures is not given to sinners. The apostle said, "I beseech you, therefore, *brethren*, by the mercies of God, that ye present your bodies a living sacrifice." There is a vast difference between the surrender of a conquered rebel and the glad, free-will consecration of a person who has the love of God in his heart.

A third reason why God does not sanctify us when He converts us is because, in some respects at least, the work wrought in justification and sanctification are antipodal — are direct opposites. In justification there is a quickening and making alive process, while in sanctification there is a crucifixion, which means, put to death. In justification the spiritual and moral sensibilities are quickened and made alive unto God; in sanctification "our old man" — our carnal sensibilities, are crucified and put to death. The one is putting on the new man; the other is putting off the old man. These two experiences deal with two different hemispheres of our nature; the one with sin as an act; the other with sin as a nature; the one with sins committed; the other with the sin principle inherited.

The very metaphors employed in the Scripture setting forth the experience of sanctification all indicate that it must take place subsequent to the new birth. Such terms as "circumcision," "married," "baptize" with the Holy Ghost, etc., all teach the second work of grace. In the nature of the case the child must be "born" before it can be "circumcised," "married," or "baptized;" this is just as true in the spiritual as in the natural realm.

There is absolutely no method of interpretation that can make the birth of the spirit and the baptism. with the Spirit identical. A birth is not a baptism; and a baptism is not a birth. They are two distinct and separate things, and mark different epochs of Christian experience. Concerning the gift of the Spirit, Jesus said, "Whom the world *cannot* receive " John 14:17. No man is eligible to the gift of the Spirit until after he is adopted into God's family, and so ceases to be of the world.

Occasionally we meet those who will admit that others have received sanctification as a second experience, but they themselves were more fortunate and were sanctified at the time of their conversion. This is frequently the attitude of ministers who have members in their churches who profess the second work of grace; they do not want to antagonize them, nor seem to be arrayed against the work of sanctification, but they do not believe in being a "stickler for terms;" they believe in being "liberal" and "broad" and "believe in sanctification;" but they themselves "got it all" when they were converted. Thus they hope to carry favor with the holiness people, and yet not give offense to any who might not believe in sanctification as a second work of grace. It is well to remember in this connection that God does not have two or three ways of converting people; that He has method and system, and is governed by law in the spiritual world just as in the natural world. It is, therefore, not a question of what he could do, but what He does do. While we admit that the manner of approach, and the subsequent manifestations of the ex-

perience vary, we would insist that so far as the work divinely inwrought in the soul at the time of conversion is concerned, it is precisely the same in every case. He does not forgive all the sins of one, and just forgive half the sins of another; or partially quicken one and fully quicken another; or partially adopt one and fully adopt another, etc. Exactly what He does for one in justification He does for all; no more and no less. With Him there can be no partiality; hence if one could truly lay claim to being sanctified at the time of conversion, all converted souls would have the same experience. But, as we have shown, such a claim and such teaching is wholly unscriptural, unreasonable and contrary to universal Christian experience.

It is noteworthy that the only people who can relate an experience of sanctification, and tell what it has done for them, and who are laboring to bring others into the experience of sanctification are the persons who themselves sought and obtained the experience subsequent to regeneration. The people who say they were sanctified at the time of their conversion never confess it, only when cornered in a second blessing holiness meeting, and then frequently become irritated and disturbed when others seek the experience who feel they did not have the good fortune of being sanctified at the time of their conversion. Why should it be thus with them if they themselves are in the experience?

“Christ also loved *the church*, and gave Himself for it; that He might sanctify and cleanse it.” “Let us go forth, therefore, unto Him without the camp, bearing His reproach.”

“YET CARNAL.”

In his letter to the Corinthians (I. Cor. 3:3) the Apostle Paul declares that they are “*yet carnal*,” though he had said in the first chapter and fifth verse, “I thank my God always on your behalf, for the grace of God which is given you by Christ Jesus.” Thus we see that the Apostle recognized the fact that the carnal mind did yet co-exist with the “grace of God” in the heart of the regenerate. That although they were “babes in Christ,” and had spiritual life, “so that they could partake of milk” — spiritual nourishment — and were “God’s husbandry” and “God’s building,” (v. 9) and had fallen heir to “all things” (v. 21), yet there remained in their hearts that root of evil from which sprang “envying, and strife, and divisions,” which, of course, was in their way, and contrary to the new life they had received.

And what was true of young converts at Corinth is true of young converts everywhere. It is well to remember that God does not have a half dozen ways of converting folks; that He does not do things arbitrarily, but moves according to fixed laws in the spiritual world as in the natural world; hence we may safely conclude that so far as the work divinely inwrought at conversion is concerned, it is precisely the same in each case: no more and no less. With Him there is no respect of persons; just as He forgives every sin, quickens into newness of life, and adopts into His family one person who truly repents He does every person who truly repents.

That there yet remains in every regenerate heart, subsequent to conversion, a principle that is antagonistic to the new life is taught by all evangelical denominations, and soon becomes the self-evident experience of all young converts; while he has a new heart he does not yet have a pure heart. As Mr. Wesley wrote in his Journal June 24, 1740: "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first." Dr. Pendleton, who is a most orthodox Baptist and an authority in Baptist theology both in England and America, has said in his "Christian Doctrines," on page 300, speaking upon the subject of Sanctification: "Regeneration breaks the power of sin and destroys the love of sin, so that whosoever is born of God doth not commit sin in the sense of being the slave thereof; but it does not free the soul from *the presence and pollution of sin*. Alas! the regenerate know full well that sin is in their hearts. This accounts for the Christian warfare." Pope, who was a Wesleyan theologian and an accepted authority on Christian doctrine in Methodism, speaking on the subject of sanctification, Vol. II, page 64, says: "Sanctification in its beginnings, process and final issues is the full eradication of the sin itself, which, reigning in the unregenerate, CO-EXISTS WITH THE NEW LIFE IN THE REGENERATE, is abolished in the wholly sanctified."

While the foregoing is in fullest harmony with the teaching of the Scripture, the theologies of the various denominations and universal Christian experience, it seems necessary that we should distinguish between be-

ing "yet carnal" and being "carnally minded." "For to be carnally minded is death." Rom. 8:6.

To be carnally minded, we suppose, would imply that a person was yet under the dominion and control of this sin principle in the heart; that where the carnal mind gains the ascendancy, and reigns, and enslaves the soul, it results in spiritual death; the margin speaks of it as "the minding of the flesh." Thus, just as God has said "the soul that sinneth, it shall die," so, "to be carnally minded is death."

Thus we see the nature and danger of the carnal mind. That while "regeneration breaks the power of sin," so that it does not reign in the heart of the young convert, it, nevertheless, greatly imperils the soul; and in case it gains the ascendancy will again plunge the soul into death.

It is as though a man convicted of a felony and sentenced to die were pardoned by the Chief Magistrate, and thus escaped the penalty of the law he had broken and yet were afflicted with some malignant disease, which were hastening him to his death; but, thank God, this disease of the soul, designated as the carnal mind, is not an incurable disease, for Jesus, our Great Physician, can utterly eliminate and eradicate the "least and last remains of sin" from the soul, and make us every whit whole. "Where sin abounded grace did much more abound." But if the cure is not sought and obtained, this disease of the soul will eventually prove fatal, and the new life obtained in regeneration is forfeited and spiritual death ensues.

Surely any one should see the necessity and importance of the second work of grace; and that pardon, by which

a guilty sinner escapes the penalty of death, due to his transgression of the law, is one thing, and the curing of the deadly disease, and restoration to perfect health of the pardoned man is entirely another thing. What health is to the body, holiness is to the soul.

Who would not desire complete deliverance from the deadly malady of sin, and rejoice in being made completely whole? Thank God! in Jesus we may have the double cure — a full pardon for all our actual transgressions and complete cleansing from the inherited, indwelling sin. "If we walk in the light as He is in the light, the blood of Jesus Christ, His Son, cleanseth us from all sin." I. John 1:7.

"THE LAW OF THE SPIRIT OF LIFE."

(Rom. 8:2.)

The apostle had just told the Romans that their service to God should no longer be "in the oldness of the letter," but in "newness of spirit" (Rom. 7:6), and declared, "If any man have not the Spirit of Christ, he is none of His." He also declares that "the Spirit is life" (8:10). Hence the person who has the Spirit is quickened and made alive unto God; has spiritual life.

Not only so, but he also speaks of "*the law of the Spirit of life.*" We suppose that this means that the Spirit operates according to a certain law; that spiritual life is subject to certain spiritual laws, or rules. We are told that law is "a rule of being or of conduct established

by an authority able to enforce its will. The rule according to which things proceed." It is well to understand that God does not do things in a haphazard way in the realm of the spiritual any more than He does in the material universe; that in the spiritual as in the natural, He operates according to certain established laws, so it is not so much a question as to what God could do, but rather what He does do. Doubtless there are many things God could do, if it were simply a question of power, that He does not do, simply because it is not in accord with His plan.

When once we can ascertain "the rule according to which things proceed" in a given matter, we can speak with confidence and assurance, seeing that with Him there "is no variableness, neither shadow of turning." Hence we declare that if God accomplished the work of entire sanctification in one person at the time of regeneration He evidently does this in all whom He regenerates; for with Him there is no partiality. But if it can be shown, by the word of God, that men have not been entirely sanctified co-etaneous with their regeneration, then we are safe in concluding that such is not "the rule according to which things proceed" in the spiritual realm; and that, therefore, they who make such claims are mistaken. For if we allow that there is a divergence from this rule we would be under the necessity of believing that God has no regard for the laws He has Himself instituted, and that He must not only show a disregard for "THE LAW of the spirit of life," but evidently must be partial, as well as haphazard in His dealings with His children.

We think it is not difficult to prove by the scripture that the apostles, nor the Galatians, nor the Ephesians, nor the Thessalonians, nor the Corinthians — with many others — were not sanctified **when** converted; but, as believers, were urged on to this experience and prayed for, and in at least some instances, obtained this experience subsequent to their regeneration. It would be absurd to urge them on to that, and pray for that which they already possessed.

Of the Corinthians, Paul said, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ" (1:4). He says to them in the third chapter, "Ye are God's husbandry, ye are God's building." "All things are yours . . . and ye are Christ's; and Christ is God's." He addresses them as "brethren," and as "babes in Christ" and speaks of having fed them with "milk," thus indicating that they were born and had spiritual life, but after this he tells them most emphatically, "Ye are yet carnal." So it is evident that the Corinthians were not sanctified wholly at the time of their regeneration.

In his letter to the Thessalonians, we note that the entire first chapter is an acknowledgment and commendation of their spiritual experience, even saying they were "examples to all that believe," and that their "faith to Godward is spread abroad; so that we need not speak anything;" he then proceeds to tell them in the fourth chapter, "This is the will of God even your sanctification." In the fifth chapter and fifth verse he declares, "Ye are *all* the children of light, and the children of the day," and concludes his letter with the prayer,

"And the very God of peace sanctify you wholly," and gives the assurance, "Faithful is He that calleth you, who also will do it." So it is evident they were not sanctified when regenerated, or the apostle would not have subsequently urged it upon them, nor prayed that they might yet receive that experience. We must then conclude that sanctification, according to "the law of the spirit of life" is an experience subsequent to regeneration.

The Spirit and the Word always agree. The Word of God is always "the rule according to which things proceed" when wrought out by the Spirit.

When we speak of law, or think of law, we do not refer to something that is variable, nor optional, but to something that is unalterable and obligatory — if not compulsory. And the failure to conform to law incurs guilt and penalty.

In order to live, in the physical world, there must be the observance of certain laws of life, known as the laws of nature, and the laws of health, the failure to observe these laws of life invariably brings one under another law, namely, the law of death. It is precisely so in the spiritual world. The apostle testifies, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By this we see that there is such a thing as deliverance and freedom not only from guilt and sinning, but from "the law of sin," which he said in the preceding chapter, was in his "members," and brought him into "captivity" (7:23).

"Now of the things which we have spoken this is the sum:"

1. To belong to Christ, we must have the Spirit. "If any man have not the Spirit of Christ he is none of His."

2. He that has the Spirit of Christ has spiritual life. "The Spirit is life."

3. He that now has spiritual life must observe "the law of the Spirit of life." "As many as are led by the Spirit of God, they are the sons of God."

4. That they who are "led by the Spirit" — that is, follow on and observe "the law of the spirit of life," will find a deliverance from the "law of sin" which is in their "members."

5. That this deliverance is an experience subsequent to the quickening of the Spirit, or the impartation of spiritual life.

6. That this experience brings freedom from that inward condition that brought us into captivity, and is the divine rule according to which things proceed."

Praise the Lord!

We mean to say that the foregoing is a fixed rule designated as "the law of the Spirit of life," and that all who truly obtain the experience of entire sanctification obtain it according to this law; and, therefore, conclude that every other claim or teaching is erroneous. That they who claim they were sanctified at the time of their conversion, or expect to attain it by growth, or by death, or whatever the theory, are wholly unscriptural, and out of harmony with "the law of the Spirit of life."

JUSTIFICATION MUST BE MAINTAINED.

It is not sufficient that a person may have had a very radical and definite conversion some time in the past, and then to rest in that fact and suppose that because of that experience one may have everlasting acceptance with the Father. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast *unto the end*" (Heb. 3:14). No experience, however pronounced and glorious it may be, should be regarded as a finality, but simply as a stepping stone to higher altitudes of grace; as a preparation for better things on before. This new found experience of justification must be maintained if it is to be retained; and in order to maintain the experience of justification, the spirit of obedience must dominate the heart, and the individual must welcome and walk in all the light that God sheds on the pathway.

We have heard persons say, when urged to press forward into the deeper things of God, "If I am only true to the grace already given me, I expect to outride all the storms of life and get safely home to heaven." A person might as well say that "if I only properly digest the food already taken, I will henceforth need no more." The grace already given was for past necessities and will not suffice for the future any more than will the food we eat to-day suffice for all time to come. And the facts are, no person is "true to the grace already given," unless they gladly welcome and walk in all the light that God gives. No person can disobey God and retain His

favor. God commands all men to be holy; to refuse to be holy is to disobey God; disobedience is sin, and sin incurs guilt and condemnation, and forfeits to the soul the blessing and grace previously obtained.

When we insist that the command and call of God to holiness is imperative, some will inquire in a cynical way, "Do you mean to say that no one will get to heaven but the holiness people?" No, we would not say that no one will get to heaven but the holiness people, but we would say no one will get to heaven but holy people, and insist on "holiness without which no man shall see the Lord." This is not our opinion, but what God says about it. No sin, nor nothing unclean or unholy, can ever enter a holy heaven. A more proper question would be, for the individual to ask of himself, how long may I neglect and reject the command and call of God to holiness, and so refuse to yield to His will, — my sanctification — and yet retain His favor?

We are persuaded that in the lives of most Christians there comes a time when the person must be sanctified and made holy in order to have any experience of salvation at all; not to do so would be wilful disobedience in deliberately turning from the call of God. The light that is in them would then become darkness. The measure of light is the measure of responsibility. Light graduates guilt. God will hold men responsible for all the light shed upon their pathway. "This is the condemnation, that light is come" (John 3:19).

The children of Israel were taught to say, "He brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers" (Deut. 6:23).

To say that he justified us in order that He might sanctify us, would be the exact equivalent, and the exact truth in the matter.

The objective point of everything in the whole plan of redemption is our restoration to holiness; hence justification is simply a step or start in this direction. God never intended that any person should stop short of holiness. Sanctification is that divine act whereby we are made holy.

When the children of Israel stopped short of Canaan, and so failed to take all God had promised and provided for them, He was "grieved" and "provoked" and destroyed them. Hence Jude says, "I will, therefore, put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." He "destroyed" the very people he had "saved," when they disobeyed and "believed not," and so failed to measure up to their high calling and exalted privileges. This should be a solemn warning to Christians to-day who fail to possess all their purchased and promised inheritance in Christ, and so stop short of the "fullness of the blessing." Paul says, "All these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come" (I. Cor. 10:11). The call of God to holiness is imperative; holiness is not simply a privilege or a luxury, but a necessity. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." (I. John 1:7).

"IF WE WALK IN THE LIGHT."

Walking in the light pre-supposes that one is in the light. In the Scripture the sinner is spoken of as being in darkness, and, therefore, cannot walk in the light. We are told that men "loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

Speaking of Christians, the Apostle Paul said, "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." (I. Thess. 5:5). He said his mission to the Gentiles was "To open their eyes, and to turn them from darkness to light." He testified, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6.)

Christians are in the habit of singing:

"At the cross, at the cross,
Where I *first* saw the light,
And the burden of my heart rolled away;
It was there, by faith,
I received my sight,
And now I am happy all the day."

And this is correct. This experience is known as conversion, justification, regeneration, or being born again. It was then that our blinded eyes were opened and that we emerged from darkness into light. Sin darkens the mind and shuts out the light of God. The call to every sinner is, "Awake, thou that sleepest, and arise from the dead, and *Christ shall give thee light.*" (Eph. 5:14)

Jesus said, "If, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." (Matt. 6:22, 23.) The single eye doubtless refers to singleness of purpose; the purpose of the heart to turn from all evil and follow only that which is good. It is nothing less than a complete consecration of all to God.

Light is frequently used in the Bible as a synonym not only for knowledge, but for God's favor. David said, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." (Ps. 89:15.) "They got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine arm, and *the light of Thy countenance*, because thou hadst a favor unto them." (Ps. 44:3.)

No one can retain the favor of God and disobey Him. Hence, if we would "walk in the light," we must walk in obedience. And to such as have retained the favor of God and now walk in obedience, there comes the promise that "the blood of Jesus Christ, His Son, cleanseth us from all sin." (I. John 1:7.)

So we see that there is a cleansing from sin as an experience subsequent to regeneration, for such as are in

the light and walking in obedience to the will of God. This cleansing from all sin is what Mr. Wesley termed "The second blessing, properly so-called." Certain it is that no man can walk in the light until after he has received the light.

This first epistle of John was written to justified believers and written "*because*" their sins are forgiven, and "*because*" they have known the Father, and "*because*" they are strong, and "*because*" the word of God abideth in them, and "*because*" they have overcome the wicked one. See I. John 2:12-14. He says his object in writing to them is that "your joy may be full," (1:4), and "that ye sin not" (2:1). But in order that they as Christians might have this fulness of joy and "sin not," he urges upon them the necessity of walking in the light and so being cleansed from all sin.

Sins committed must be confessed, and are forgiven. Pardon is a judicial act; cleansing is a priestly function. Original or inbred sin cannot be pardoned, for the simple reason that it is not something we have done, but a something inherited, inborn. And while this, in the nature of the case, cannot be forgiven, there is power and efficacy in the blood of Jesus to *cleanse* it away. It is this cleansing that takes place after we are in the light and "walk in the light."

Seeing that obedience is essential and necessary in order to retain the favor of God, there comes the time in the life of the believer when he must find this cleansing, or by his disobedience and refusal to walk in the light he will lose the favor of God, and the light that is in him will become darkness: "how great is that darkness."

But he that walks in the light will find not only the cleansing from all sin, but that "the path of the just is as the shining light, that shineth more and more unto the perfect day." "The Lord shall be unto thee an everlasting light and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light and the days of thy mourning shall be ended." (Isa. 60:19, 20.) Therefore, "ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

BIBLE REASONS FOR SANCTIFICATION.

Paul, in writing to the Thessalonians, said, "This is the will of God even your sanctification, *that ye should abstain from fornication.*" (I. Thess. 4:3.) Here the reason given for their sanctification is to keep them from wrong-doing. As a preventative of this gross sin which was so common in their midst, he urges them on to the experience of sanctification. Fornication is the outcome of evil desire; sanctification destroys the root of evil desires. Justification deals with the *shoots* of sin, while sanctification deals with the *roots* of sin. The inference is that if they were not sanctified they were in danger of falling into this gross sin. . .

In Romans 6:6 we read, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, *that henceforth we should not serve sin.*"

The teaching here is unmistakable; our "old man is crucified," and the "body of sin destroyed" in order "that henceforth we should not serve sin." Our "old man" and "the body of sin" are identical and refer to indwelling or original sin. In justification our moral nature is quickened and made alive from the dead; in sanctification our "old man" is crucified and put to death, and the "body of sin" destroyed.

There is no method of interpretation that can make the term "*quickened*," which has to do with regeneration, and the term "*crucified*," which has to do with sanctification, to stand for the same experience: those two terms represent two separate and distinct experiences. Nor can we understand how any person of intelligence could interpret the terms "*crucified*" and "*destroyed*" to simply mean *repression*, as taught by the Keswick School; if those terms do not teach *eradication* we know of no language that would. And the reason given for the crucifixion and destruction of this sin principle is that we might cease from sin. The inference and implied teaching here is, that if the "old man" is not "crucified" and "the body of sin destroyed," we will not cease from sin. The experience common among Christians is, that where this sin principle yet remains in the heart it will at times gain the ascendancy, and betray them into sinning; they admit this by saying they do things they should not do, and leaving undone things they should do. And thus they backslide.

A second reason given for the cleansing and purging of those who are fruit bearing branches of the true vine is, that they "*may bring forth more fruit*," (John 15:2.)

The term fruit is used interchangeably in the Scriptures, at times denoting the inward "fruit of the spirit," and at other times referring to our activities and service for the Master; but in either case it means increased and enlarged usefulness. Before we can be at our best for Him we must have His best for us. After we have been purged and "sanctified" we are "meet for the Master's use, and prepared unto every good work." II. Tim. 2:21. No person who is truly sanctified will be barren in the service of the Lord. God uses every one whom He can use, and one of the first requisites for service is that we be clean. A sanctified person is not only clean, but also filled with the Spirit; and it is this fulness of the Spirit that is the true qualification for service. If the disciples, who had been associated with Jesus three years, and had the advantage of both His precept and His example, were not yet fully qualified for their life work until they tarried in the upper room and received their Pentecost, how much less are we prepared for effective service without this experience. The salvation of our loved ones, and of the unsaved around us, may depend upon our becoming sanctified.

A third reason for sanctification may be seen in the prayer of Jesus when he said: "Sanctify them through Thy truth . . . *that they all may be one*" (John 17:17, 21), and the object of this unity is "that the world may believe." We are aware that some who oppose this doctrine teach that sanctification would divide and split the church, but Jesus teaches that sanctification is the Scriptural basis of true unity. By this oneness we do not understand that He is teaching an organic or theo-

logical union — that all would belong to the same organization, or see alike on every non-essential matter — but an essential inward heart union. In writing to the Corinthians, Paul declares that carnality is the divisive element; that because there is among them “envying, strife and divisions,” they “are yet carnal.” (I.Cor. 3:3.) So we see that it is not sanctification, but lack of sanctification that causes division. If holiness were divisive we might expect to find much division in heaven, seeing they make a specialty of holiness in that country.

Not only is sanctification the scriptural basis of unity among His people, but the essential condition of one-ness with Jesus. The writer to the Hebrews declares, “He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.” (2:11.) The words, “for which cause,” give the inference that if we were not sanctified He might be ashamed to call us brethren. In sanctification all we have is consecrated to Him, and so becomes His, and in turn, all He has becomes ours; and thus we become one with Him. It is sin in the heart that is the divisive element and prevents a complete union and one-ness both among believers and with Christ himself. And not until the prayer for our sanctification is answered can we know true one-ness.

SANCTIFICATION AN ABSOLUTE NECESSITY.

There are multitudes of people who care not how much one may theorize and proclaim on the doctrine of holi-

ness, so long as it is not urged as a positive necessity. They will even admit the teaching and train with the holiness people, providing the lines are not sharply drawn, and sanctification is presented merely as a privilege. But when sanctification is presented as an absolute necessity, and they are required to humble themselves, and give up their idols — their right eye and right hand sins — they refuse to pay the price and seek the experience.

This is exactly why some ministers who preach holiness never occasion offense, and utterly fail in bringing their people into the experience. They do not apply the truth, nor insist that it is a positive necessity; they present the experience merely as a privilege, hence their people feel that holiness is simply a sort of a fifth wheel to the wagon; an additional luxury, the acceptance of which is optional; and that the neglecting and even rejecting of the same would make no material difference.

While it is true that the experience of entire sanctification is a most luxurious experience, and a most exalted privilege, we would, nevertheless, insist that the command, "Be ye holy," is imperative, and that holiness of heart is a positive necessity as a preparation for entering a holy heaven; that to neglect or reject this experience is disobedience and sin, and if persisted in will mean the loss of the soul.

It is true that God presented the land of Canaan to the Israelites as the land of promise, and evidently meant to induce them to go up and possess the land by giving to them the promise of the abundance of its fruit, and riches, and victories, rather than to speak of it as the

land of commandment, and making it compulsory for them to go; yet, when they failed to go up and claim their inheritance, and stopped short of what God had presented as a privilege, God was "grieved," and they were destroyed, and utterly perished in the wilderness. "I will, therefore, put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 1:5.)

When the experience of sanctification is presented as a positive necessity it invariably awakens opposition on the part of formal and worldly church members, but truly regenerated and sincere hearts will seek and obtain the experience.

While emphasizing this necessity some have inquired, "Do you mean to say that no one will get to heaven but the holiness people?" We answer, "No one will get to heaven but holy people," for God has made "the sanctification, without which no man shall see the Lord," the condition for entering a holy heaven.

Others have insisted that when God pardoned their sins, he saved them, and hence they could see no necessity for seeking another or subsequent experience.

It must ever be borne in mind that light is the measure of our accountability to God; that light, when rejected, becomes darkness; that the refusal to walk in the light God has given is disobedience, and disobedience is sin; and that sin will forfeit the blessing and favor of God. Hence there comes a time when a soul is under the necessity of becoming sanctified in order to remain justified.

One great and important truth that many justified

souls seem to forget is, that the experience of justification must be maintained: that in obtaining pardon we do not obtain a through ticket, unconditional and non-forfeitable, for all time to come, regardless of our conduct.

In becoming a Christian every soul gives the pledge of obedience — a sort of promissory note for the future — and it is only while we obey and walk in the light, and keep His commandments that we retain our justified relationship to Him. No one can disobey God and retain His favor, however glorious or miraculous the experience of the past may have been. In order to maintain and retain the favor of God in justifying grace, we must welcome and walk in all the light that God gives us. It costs just as much, and more, to retain an experience, as it does to obtain it.

There is no standing still in Christian experience. We either advance or retrograde; we increase or decrease; we go forward or backward. The soul that walks in the clear light of justification will soon discover his need of something more than was received at the time of pardon. Even where the teaching of sanctification is not heard, the heart hunger of the regenerated soul has led many into the experience of sanctification, though they were not acquainted with the doctrine.

While we would admit that a truly justified soul cannot be lost, we insist that the soul cannot remain truly justified, and wilfully neglect or reject the experience of entire sanctification.

But supposing that a person has been clearly justified, and has never received the light on sanctification, we must still believe that he cannot enter heaven without

that work of sanctification which is "the act of divine grace whereby we are made holy." In such a case we could only conclude, that because of their ignorance, and lack of opportunity they have the *unconditional* benefit of the atonement, and, like the infant, are cleansed and sanctified by the blood of Jesus before they enter heaven.

Not so with a soul to whom the light and revelation of God's will has come. To such the promise is, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." In any case, without holiness no man shall see the Lord. "Let us, therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For we are made partakers of Christ, if we hold the beginning of our confidence *steadfast unto the end.*" (Heb. 4:1, 3:14.)

A HOLY HEART NECESSARY FOR HOLY LIVING.

Jesus said, "A good tree *cannot* bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit."

Men are constantly inverting the divine order, and striving to improve the fruit — the outward life and conduct — in order to make the heart good; striving to

live holy in order to be holy. God says, "be ye holy," in order to live holy. Strange to relate, the human method is quite popular, while the divine method is quite unpopular.

Said a brother evangelist to me recently, "I am preaching holy living as never before," when it is well known that he had personally given up the definite testimony to the experience of heart holiness, and had ceased to definitely press and urge the experience upon others; and even questioned the possibility of such an experience.

This writer has a full appreciation of the importance of holy living, but would insist that men must first have holy hearts in order to live holily. We would emphasize, and insist on the divine order. As Jesus said to the Pharisees, "Cleanse *first* that which is within the cup and platter, that the outside of them may be clean also;" we contend that the man who preaches "holy living," without telling them the *how* of holy living, and thus leading them first to the cleansing fountain, is surely inverting the divine order, and urging the impossible. Men must have holy hearts before they can live holy lives; and when the heart is holy they will live holy lives. They are correlated as cause and effect; but the cause must of necessity precede the effect.

Here is the cunning device and subtle temptation of the devil: to preach on "*holy living*" seldom, if ever, provokes opposition and persecution; no one will object to holy living; whereas, the preaching on sanctification — "the act of Divine grace whereby we are *made holy*" — invariably arouses opposition, and occasions offense and reproach. The "old man" evidently does not care how

much a man talks about "holy living," "the higher life," "the baptism of power for service," "a deeper work of grace," etc., so long as *he* is not dislodged; he knows full well that mere resolution and human effort at "holy living," without the blood that sanctifies, is certain to eventuate in failure. But the instant you preach sanctification — "the act of Divine grace whereby we are *made holy*" — which means the crucifixion, dislodgement, and utter destruction of the "old man," he at once arrays himself against the doctrine and whoever proclaims it.

We are free to say to men everywhere, that if they would be popular with carnal professors and worldly church members, they should not preach much on sanctification as a second work of grace, but instead, preach on "holy living," and outward righteousness. That was popular even with the Pharisees. Jesus said of them, "Ye make clean the outside of the cup and of the platter, . . . indeed appear beautiful outward. . . . Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23:25, 27, 28.)

No pretense or effort to "holy living" will commend us to God, so long as He sees that the heart is yet unholy. "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." (I. Sam. 16:7.) In the sight of God no one is better than his heart; if the heart yet remains impure and unholy, then before Him the person is unholy. Nothing can take the place of heart holiness.

Out of the heart are the issues of life; hence, God constantly asks for the heart. No one is better than his heart. To undertake to live a holy life without first obtaining a holy heart, is like undertaking to purify and clarify a stream of water while there is yet a pig rooting in the spring. "Can the fig tree, my brethren bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh." This being true, we need constantly to preach sanctification, which is the work of God — "the act of divine grace whereby we are made holy." "Christ also loved the church and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.)

"QUICKENED" — "CRUCIFIED"

That these two scriptural terms indicate two wholly different experiences must be apparent to any thoughtful person. In addressing the Ephesians, the Apostle says: "And you hath He quickened, who were dead in trespasses and sins." This takes place when a sinner repents and is born again. At that moment a new life — spiritual life — is imparted to the soul, and he is henceforth "alive unto God." His moral or spiritual nature is thus quickened and made alive unto God. This is the

need of every sinner; hence a mere intellectual assent to truth and joining the church; or mere resolution and reformation are insufficient. It requires the same power to bring a soul from the death of sin that it required to bring Lazarus from the tomb. No human manipulation can accomplish this. Only He who said, "I am the resurrection and the life" can accomplish it. Science declares that life can only be perpetuated as a result of *contact* with life. Until the soul comes into *personal contact* and vital union with Jesus, who said, "I am the way, the truth *and the life*;" "I am come that they might have life, and that they might have it more abundantly," will it abide in death, and so remain insensible to things that are spiritual and eternal. "He that hath the Son hath life; and he that hath not the Son of God hath not life." (I. John 5:12.)

The term "crucified" signifies "put to death." This is the object of crucifixion. Our sins are not crucified; nor is the physical man crucified; but the Apostle says "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This clearly indicates that there is something within us that must die. Crucifixion is wholly a different process from that of quickening and making alive. "Our old man" is not pardoned — but "crucified;" our sins are not crucified but pardoned. Surely anyone must see that these are not identical. We know of no method of interpretation (except an erroneous one) that would make these two words stand for the same experience. They are antipodal — opposites, — and whoever has the realization of these two words in experience,

must know of two works of grace and two distinct experiences.

When Paul testified, "I am crucified with Christ," he did not mean pardoned or quickened, but a wholly different experience. That the Scriptures deal with something wholly separate and apart from sin as an act — sins committed — must be clear to every Bible student. Such terms as "the carnal mind," "the flesh," "the law of sin which is in my members," "sin that dwelleth in me," "our old man," "the body of sin," and many other like terms, do not relate to sin as an act, but an inward heart condition; a nature; a something that lies back of sin as an act. Theologians speak of it as "depravity," "the Adamic nature," "inbred" or "original sin." It is defined as "the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually." Not being an act on the part of the individual, it cannot be pardoned, but according to the Scripture, may be "cleansed," "purged," "crucified," and "destroyed," and so be wholly eliminated and eradicated from the soul. To doubt the possibility of a complete deliverance from this thing is to limit the power of the Holy One, and render such terms as "crucified" and "destroyed" utterly meaningless, — contradicting and denying the testimony of many thousands of intelligent and happy witnesses.

This crucifixion and consequent death of our "old man" means utter separation from every carnal affection; a death to sin in every form; a putting off of all the

deeds of the old man, such as "anger, wrath, malice, blasphemy, filthy communication," etc., and the putting on of the "new man, which after God is *created* (not developed) in righteousness and true Holiness." "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ, our Lord." (Rom. 6:11.)

As the quickening of the soul into newness of life is obtained by faith, instantaneously, and so becomes an accomplished fact in experience, so, in like manner, the believer who will present himself as a "living sacrifice, holy, acceptable unto God," may, by the reckoning of faith, find an instantaneous deliverance from the "old man" as an accomplished fact in experience. Blessed be God! "Ye are dead and your life is hid with Christ in God." (Col. 3:3.)

WHEN WAS ST. PAUL SANCTIFIED?

Seeing that good men differ concerning the place and time of Paul's sanctification, this writer can scarcely hope to answer the question to the satisfaction of all, but may be pardoned for giving what seems to him the most reasonable view, even if it should not accord fully with the views of some other writers on the subject. As to the *fact* of Paul's sanctification, in view of his own testimony and teaching on the subject, we think there can be no difference of opinion. Surely, Paul would not urge upon others what he did not possess himself. And,

of course, the *fact* is the more important matter. It may be immaterial as to *when* or *where* a person obtains this experience, so long as there is the assurance of the fact.

And yet, when men undertake to prove that regeneration and sanctification take place simultaneously, and that Paul so obtained the experience, the question assumes a more serious aspect, as it affects a vital doctrinal truth. For it is safe to assume that if Paul was sanctified simultaneously with his regeneration, that others may be thus sanctified; or, that if he obtained the experience subsequent to his regeneration, we in like manner should be sanctified subsequent to our regeneration.

The answer to this question is closely allied with another question, namely, "Where or when was Paul regenerated?" We believe that the answer to this latter question is, Paul was regenerated out in the big road, while on his way to Damascus, when the light shone "round about him," and Saul said, "Lord, what wilt Thou have me to do," and the Lord said, "I am Jesus, whom thou persecutest," thus revealing Himself to him. It seems incredible that a man who has had such a revelation of Christ, and who has evidently fully surrendered as evidenced by his question, "What wilt Thou have me to do?" should be left under the burden of guilt and condemnation — unsaved — for three days.

It is urged that in view of the fact that he was "three days without sight," and that not until under the ministry of Ananias did the scales fall from his eyes, he must have remained an unregenerated sinner until that time. But it is well to remember that his blindness was a

physical blindness, and not spiritual blindness, as some infer, and that he himself said he "could not see for *the glory of that light*" (Acts 22:16); that his blindness was due, not to sin, but the very "glory of that light" that shone around about him. We can scarcely conceive that a man should have such a revelation of Christ, and have "the glory of that light" so shine upon him and yet remain a lost and unregenerated sinner for the space of three days.

When afterward Saul was come to Jerusalem and "assayed to join himself to the disciples," and they were all afraid of him, "Barnabas took him and brought him to the apostles, and declared unto them how he had seen the Lord IN THE WAY, and that he had spoken to Him" (Acts 9:27); here Barnabas made no mention whatever to what had taken place in the city in the "house of Judas," under the ministry of Ananias, but evidently dates his experience back to the big road. Not only so, but Paul himself, when relating his experience before King Agrippa (Acts 26), tells what happened in the big road, while on his way to Damascus, and makes no mention whatever of what transpired three days later, thus proving that Paul himself dated his conversion to the time he was stricken down "near Damascus." And he in like manner tells the king that he received his commission at that time — in the road — and not after an interval of three days. We could not conceive that such a commission would be given to a man who was yet unconverted or unregenerated. But that another experience came to him three days later, in "*the city of Damascus*, in the street which is called Straight,"

"in the house of Judas," when Ananias was sent to him, no one could deny; it was then "there fell from his eyes as it had been scales, and he received his sight forthwith." This surely marked a distinct crisis or epoch in his experience.

May we not learn the nature of this later or second experience from the language of Ananias as he spoke to Paul? He said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, **AND BE FILLED WITH THE HOLY GHOST**" (Acts 9:17.) This writer believes that this is where St. Paul was sanctified.

First, because no man can be "filled with the Holy Ghost" until after he is regenerated. When Jesus gave the promise of the Spirit, He said concerning Him, "'Whom the world *cannot receive*, because it seeth Him not, neither knoweth Him.'" (John 14:17.) A sinner may be convicted by the Spirit, and a penitent may be born of the Spirit; but only a regenerated soul can "be filled with the Spirit."

Second, we would date his sanctification to the time when Ananias came to him, when he was filled with the Holy Ghost, because it is the baptism with the Holy Ghost that sanctifies.

The prayer of Jesus in behalf of the disciples that they should be sanctified, and the promise, "Ye shall be baptized with the Holy Ghost not many days hence," had its fulfillment on the day of Pentecost, when it was said, "they were all filled with the Holy Ghost." And Peter so understood it, for he declares it was at that time they

received the purifying of their hearts (Acts 15:9). That it is the baptism with the Holy Ghost that sanctifies is also implied by the symbol of "fire," which always suggests the refining and purifying work of the Spirit, and never stands for regeneration.

The complete restoration to sight that came in this connection rather confirms the idea that it was here he received the second touch — the experience of entire sanctification. Jesus taught by an object lesson in the opening of the eyes of the blind man, that it was not until after he had received the second touch (Mark 8:22) that he "saw every man CLEARLY."

The common experience and testimony of all who are sanctified as a second experience is that they never saw clearly — never had clearness of vision — until they had obtained the second touch. Whereas, they had never been able to see the teaching of a second experience in the Bible previous to their sanctification, they could now see it almost everywhere. Yes, sanctification is the greatest eye-opener on earth.

So it seems clear to this writer that Paul was converted out in the big road, when Jesus was revealed to him, and sanctified three days later, under the ministry of Ananias, when he was "filled with the Holy Ghost."

PAUL TESTIFIED TO SANCTIFICATION.

It is urged by some that "Paul never said he was sanctified," and, therefore, we should not confess such an

experience. While we must admit that Paul never used that particular phrase with reference to his own experience, we would insist that he, nevertheless, did confess the experience, to which that phrase refers. It is not so much a matter of terms for which we are contending as it is the experience itself.

When Paul testified in Romans 8:2, that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," he unquestionably testified to the experience of entire sanctification. In the seventh chapter, while pointing out the weakness and failure of the law, he said, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to *the law of sin which is in my members.*" This "law of sin" from which he was now made free, had no reference to sin as an act, but an inward heart condition, identical with the words, "sin that dwelleth in me," and referred to nothing other than what we call "original sin;" and from this he now confesses deliverance "through Jesus Christ, our Lord," saying that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." This is none other than the experience of sanctification.

Not only so, but in speaking of his intended visit to them, he said (Rom. 15:29), "I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." The "*fulness of the blessing of the gospel*" includes the experience of entire sanctification. His testimony here indicates that he then had

"the blessing," and that he did not expect to lose it before he reached them.

In his letter to the Ephesians he urges that they should "Be filled with the Spirit," 5:18; "the fulness of Christ," 4:13; and "all the fulness of God," 3:19. They were not to be "filled with the Spirit" and something else. To have this "fulness" implies the emptying and complete cleansing and purification of the heart from all sin. No man can be thus filled, and so have "the fulness of the blessing of the gospel" until he becomes emptied of self and sin. This is sanctification.

In his letter to the Galatians, he says, "I am crucified with Christ: nevertheless, I live: yet not I, but Christ liveth in me." The term, "crucified with Christ," cannot refer to regeneration, as that is the quickening of the Spirit; our sins are not crucified, but pardoned. Nor was it his physical self that was crucified. If the term "crucified with Christ," signifies anything, it teaches that there is something within us that must die. In his letter to the Romans (6:6), he testifies, "Our old man is crucified with Him, that the body of sin might be destroyed." "Our old man" does not refer to an act of sin, but to what we term "original sin," which, in the nature of the case, cannot be pardoned, but must be "crucified" and "destroyed." And this, he testifies, has taken place with him. To be thus "crucified with Christ" is none other than the experience of entire sanctification.

In his epistle to the Hebrews he testifies, "WE which *have believed* do enter into rest." The term "we" surely includes himself. He speaks of it as a present tense

experience. He had just said the Israelites "could not enter in because of unbelief," referring to their failure to enter the land of Canaan. Every one who has made the "second crossing" and has found this "rest of faith," knows that what Canaan meant to the children of Israel the experience of entire sanctification is to us. Some speak of it as the "rest of faith;" others as "soul rest;" and still others, in the language of Charles Wesley, as "that second rest." The "rest" referred to is a present tense experience — "*do enter into rest*" — and is obtained by faith. It could not have referred to the experience of pardon, as they already had that, but were now being urged on to something more, which he feared they might "come short of." We mean to say the "rest" here referred to is none other than the experience of entire sanctification.

In his letter to the Philippians he testifies to the fact that he is pressing "toward the mark for the prize of the high calling of God in Christ Jesus," and then adds, "Let US, therefore, as many as be perfect, be thus minded." (3:14, 15.) While he disclaims resurrection perfection in verse 12, he does claim and testify to *Christian* perfection in verse 15. In saying, "Let US, therefore, as many as be perfect," he surely included himself. We would insist that the term "perfect" here includes all that is meant by the term entire sanctification. That he believed (Christian) perfection attainable in this life is evident from the fact that he constantly urged it upon others; and in his first letter to the Corinthians (2:6), he said, "We speak wisdom among them that are perfect." According to this he believed there were some folks who really had the blessing.

Speaking of the necessary qualifications of a bishop, among other things, he said, he "must be blameless, . . . holy" (Titus 1:8), and testified to "pureness" concerning himself (II. Cor. 6:6), and said to the Thessalonians, "Ye are witnesses, and God also, how *holily*, and justly and unblameably WE behaved ourselves among you." (I. Thess. 2:10.) He could not have testified more definitely.

Would Paul urge upon others the importance of *purity*, *holiness*, *sanctification* and *perfection* and he himself not enjoy and confess the experience? Never; he was not that kind of a preacher.

Usually the last fight of the enemy is made on the question of testimony. First, it will be suggested that "there is no such experience;" when he loses that point, he will allow that there may be such an experience for others, but in view of your peculiar disposition and surroundings "such an experience is not for you." After that battle has been fought and the individual obtains the experience, he will say, "Well, it's all right, but you don't have to be talking about it all the while; *just live it*, and people will know that you have got it."

The enemy knows full well that the person who fails to testify definitely to the experience cannot long retain the experience. The failure to testify is within itself a victory for satan and defeat to the soul. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "M-o-u-t-h" does not spell "life." We must confess what God has wrought, first, to give God the glory; second, in order to communicate the knowledge of the experience to others;

third, because the enemy does not want us to, and we cannot permit him to have the victory over us. Obedience in testimony brings renewed blessing to the heart, establishment in the faith, and victory over the adversary. "They overcame him (satan) by the blood of the Lamb, and *by the word of their testimony*." (Rev. 12: 11.) Life and testimony are inseparably joined in the Scripture.

WHY YOUNG PEOPLE SHOULD BE SANCTIFIED.

1. *Because it reduces the danger of backsliding to the minimum.* The carnal mind is the most prolific source of backsliding. We can never place our young people where they will be exempt from temptation; but sanctification having destroyed the inward tendency to evil, and buttressed the will, and given intensified love and zeal for God and righteousness, the danger of backsliding is reduced to a minimum. God has said, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." (Eph. 6:11.) This would seem to indicate that full salvation, or "the whole armor," is necessary in order "to stand;" the implied teaching is that whoever does not have on "the whole armor" will not stand.

2. *Because it is the best possible preparation and qualification for the duties of life.* Having started right, there is no time lost in retracing steps, and straightening out

"crooked paths." Sanctification, giving a clarified vision, enables even a young person to place a proper estimate on things temporal and things eternal; to see light in His light, and so gives to the entire life a soul-poise and equilibrium that is otherwise impossible. Not only so, but God has undoubtedly a purpose and plan for each life, and by making the consecration necessary to sanctification, the soul is brought into harmony with the divine purpose, and so enables one to determine and begin the vocation and calling of life under the conscious direction and approval of the Holy Spirit. God sanctified me while in my eighteenth year, and called me to the work of the ministry, so that I have been enabled to give to God my very best years in leading thousands of souls to the foot of the cross. Had I failed to make this consecration thus early in life, I doubtless would have thwarted the divine plan, and missed my opportunity, which might have been the source of much trouble in this world, and occasioned eternal regret.

3. *Because it will properly adjust social relations.* In accordance with the old adage, "Birds of a feather flock together," it is most natural for young people to seek the companionship of such as are of like mind. There can be no real fellowship between a truly spiritually-minded and a worldly-minded person. How many homes are unhappy and lives blighted because a mistake has been made in the choice of a life companion, and becoming "unequally yoked together." Suppose I had married before I was sanctified, I would most likely have married an unsanctified — if not an unconverted young lady. Then suppose God had afterward sanctified me

and called me into the ministry and evangelistic work. She might have said, as we have heard some say, "I did not marry a preacher or an evangelist," and although she might not have prevented my obedience to God, she might have greatly hindered and been the cause of much sorrow and heartache. Thank God He sanctified me first, and then gave me one of the best sanctified young ladies he ever made, as a wife, who has ever been like minded with me, and has ever been a genuine helper and blessing to me, making my home seem like a little corner of heaven for, lo, these many years. What an irreparable mistake it would have been for me to have married before I was wholly sanctified.

4. *As a secret of happiness.* Young hearts crave pleasure and are inclined to follow that which will give them enjoyment. The secret of true happiness is a pure heart and a clear conscience. The happiest people on the face of the earth are the sanctified people. A regenerated soul will have some joy, but will find it intermittent and spasmodic; whereas a sanctified soul will have the fulness of joy — abiding and perpetual. Sanctified young people find such a fullness of joy in the service of God, they never crave any worldly pleasures. In the language of the poet, they find,

"As by the light of opening day,
The stars are all concealed;
So earthly pleasures fade away
When Jesus is revealed."

I have been pastor of a church where there were two hundred young people, and not one of them could have

been persuaded to attend even a church social, or party of any sort — simply because their cup of joy was filled from fountains of living water. They asked for nothing better than a red-hot prayer or class meeting, where saints rejoiced and shouted for joy.

5. *As a preparation to meet God.* Old people must die — young people may die. Death claims multitudes while in youth. Sanctification is that act of divine grace whereby we are made holy. Holiness is the only fitness for heaven. Holiness is the best possible preparation for life. Holiness alone can satisfy the cravings of the soul, qualify for life's responsibilities, give victory over sin and give a passport for glory. It is the need of all young people.

SANCTIFIED FOR THE SANCTIFICATION OF OTHERS.

While in the shadow of the cross, after praying for His disciples, "sanctify them through Thy truth," Jesus said, "And *for their sakes* I sanctify myself, that they also might be sanctified through the truth" (Or, "truly sanctified," Marg.) (John 17:17, 19.) Jesus here at once recognized the two-fold definition of sanctification. Webster's Dictionary gives the following definition:

"SANCTIFY: 1. To make sacred or holy, to set apart to a holy or religious use, to consecrate by appro-

priate rites, to hallow. . . . 2. To make free from sin, to cleanse from moral corruption and pollution, to purify."

When Jesus prayed the Father to "sanctify *them*," He recognized the divine side of sanctification, which is to "cleanse from moral corruption and pollution" — "to make free from sin." When he said, "For their sakes I sanctify *myself*," he recognized the human side of sanctification, which is "to set apart," "to consecrate," etc. Jesus, being "free from sin" and being holy, did not need the divine work of sanctification, and, therefore, did not pray the Father to sanctify Him, but said, "I sanctify myself."

But the words in this prayer that impress us particularly at this time, are, "AND FOR THEIR SAKES, I sanctify myself." From this it would seem that the thought uppermost in the heart of Jesus, as He offered Himself and set Himself apart to the death of the cross, was that He might make the sanctification of the disciples a possibility. He sanctified Himself for this express and specific purpose: that they, the disciples, might be truly sanctified. "Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate." (Heb. 13:15.)

Just as certainly as Jesus sanctified Himself — that is, consecrated Himself, and set **H**imself apart for the purpose of sanctifying others, so must we sanctify ourselves — that is, *consecrate* ourselves, and *devote* ourselves, and *set ourselves apart* for that specific purpose, if we would lead others into the experience where they are "truly sanctified." Right here is where the majority of preachers fail. They may have sought and obtained the expe-

rience — as thousands of preachers have done in the last half century — and ever after that, favored the doctrine and testified, and preached it in a general way, but have utterly failed to lead others into the experience.

Holiness will not generalize; and he who will undertake to generalize on holiness — be he layman or preacher — will not only find that his own experience will become indefinite and confused, but that no one will be led into the experience by his testimony and preaching. He may be in full accord with the doctrine, and occasionally preach on the subject — as do some Bishops — but no one is led into the experience.

One reason holiness will not generalize is, because God makes a specialty of holiness; and the moment one seeks to generalize on holiness he has to lower the standard, and put holiness on an equality with other things, as though other matters were of equal importance. Whereas, the fact is, there is nothing else in all the universe of God of equal importance with holiness — and nothing comparable to it. Other matters are of importance only as a means to this end.

Jesus regarded our sanctification of sufficient importance, not only to offer a special prayer for our sanctification, but to devote Himself to the ignomy of death upon the cross for the specific purpose of making possible our sanctification. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25-27.) And not only did He

make a specialty of it then, but when we take into consideration the fact that this prayer is in the nature and form of an intercessory prayer, we will see that He continues to make a specialty of sanctification in His ministry of intercession, while on the mediatorial throne.

The only men who are succesful in leading others into the experience of sanctification are such, who, like Jesus, have sanctified themselves, and set themselves apart for this business; they who make a specialty of it: a life work. Of course, such may expect that men who fail to lead others into the experience, will charge them with "making a hobby" of holiness: and with being "narrow," and "harping on one string," and being "men of one idea," etc., but they themselves will be amply rewarded in having the blessing of God, and seeing multitudes seek and obtain the experience as the direct result of their labors.

Not only will they who have set themselves apart for the specific work of sanctifying others be privileged to lead others into the experience of sanctification, but as a direct result of the sanctification of others, will they see sinners converted, and the whole work of God revive and prosper. We have never known this to fail; and in more than twenty-five years of revival work we have demonstrated again and again that the short cut to a revival—the surest way to precipitate a revival — was to get the church sanctified.

One hundred and twenty disciples sanctified by the baptism with the Holy Ghost and fire, on the day of Pentecost, resulted in three thousand conversions in one

day. God's plan for saving the world is through and by a sanctified and Spirit filled church. In His prayer in the 17th chapter of St. John, Christ first said: "Sanctify them," and gave as the *object* of their sanctification, "That they all may be one," and then, as the object and result of their being one, "that the world may believe." (17:17-21.)

It is well to remember that holiness is all inclusive, and takes up into itself all that is requisite to holiness. Holiness is the objective point of everything in the plan of human redemption, and everything converges to this center as do the spokes in a wheel to the hub. Conviction, repentance, remission, regeneration, adoption — all this has as its ultimate object our complete restoration to holiness. Whoever stops short of holiness stops short of what God intended they should have: and short of what they must have in order to enter a holy heaven. Sanctification is "The act of divine grace whereby we are made holy." — *Methodist Episcopal Catechism*.

"Sanctify yourselves, therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes and do them: I am the Lord which sanctify you." (Lev. 20:7-8.)

It would seem that if the sanctification of others was of sufficient importance to engage the thought and attention of Jesus while the cross was in full view, and given as a sufficient reason for devoting Himself to the death of the cross, it should be of sufficient importance to engage the attention of His people and servants today.

HOLINESS A SPECIALTY.

Whenever ministers undertake to generalize on the subject of holiness they invariably fail to bring any one into the experience. They may stand for the doctrine, and train with the holiness people, and occasionally refer to the subject in most eloquent terms, but seldom, if ever, bring any one to feel their need of the experience. Whereas, the men who make a specialty of holiness, doing as Mr. Wesley advised, preach it, "*Constantly, strongly and explicitly,*" never fail to help others into the experience. Dealing in "glittering generalities" may quiet the conscience of the preacher, and occasion no offense on the part of the carnal hearers, but will not witness much of the blessing of God, nor precipitate a revival. As Mr. Wesley wrote (Vol 6, p. 752), "Where Christian perfection is not strongly and explicitly preached, there is seldom any addition to the society, and little life in the members of it. * * * Till you press believers to expect full salvation now, you must not look for any revival." "You can never speak too strongly, or explicitly, upon the head of Christian perfection. If you speak only faintly and indirectly none will be offended and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation. Speak to all and spare not." (Vol. 7, p. 254.)

God makes a specialty of holiness; this may be seen in the fact that holiness is the objective point of every com-

mandment, of every promise, and of everything in the divine economy. God is holy and commands us to be holy; He calls us to be holy, and chastises us in order to bring us to holiness. Christ died that He might make us holy. In fact, we were chosen "in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1:4.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II. Cor. 7:1.)

To generalize on holiness is to make secondary matters of equal importance; this is a lowering of God's standard, and utterly neutralizes the importance of the experience. There is nothing that can be properly compared to holiness in importance. Everything else is of relative importance only as it tends toward holiness, and accomplishes this end. While holiness, in its fullest sense, is all-inclusive, everything else should be regarded simply as a stepping-stone or means to this end. But to stop short of holiness is to fail of the object of our justification, and the purpose of the atoning sacrifice on Calvary. There are three particular reasons why I make a specialty of preaching holiness: 1. It exalts and magnifies the divine nature — the holiness of God. 2. It is the sure way of awakening men of all conditions to a sense of their need — this by contrast — and at the same time setting forth the divine standard of righteousness. 3. I make a specialty of holiness because of the reflex action — the blessing, and joy and victory it brings to my own soul.

This is a day of "specialists" in almost every profession and vocation; and it is the "specialist" who is most

in demand and who generally succeeds. Men have found that by giving attention to one thing and concentrating their efforts and energies in that particular direction, they become the more successful, while the man who has "too many irons in the fire," and so tries to do too many things, may arise no higher than a "jack of all trades and master of none." This same principle applies to the matter of preaching holiness. Brother, try it; make a specialty of holiness in every service for at least one month, and note the effect upon your congregation, both in spirit, in real results, and in attendance. Preach it "*constantly, strongly and explicitly.*"

THE PERFECTION OF THE SANCTIFIED.

"The God of all grace, who has called us unto His eternal glory by Christ Jesus, *after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you.*" (I. Peter 5:10.)

Whatever the perfection of suffering may be, it evidently does not relate to the purifying of the heart, or the perfecting in holiness, — for Christ was absolutely pure, and perfect in holiness before He suffered, and yet we read, "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory; to make the captain of their salvation *perfect through sufferings.*" (Heb. 2:10.) Here is the error of the Romanist, in supposing that by doing penance and tor-

turing his body he may in some way merit the favor of God and thus purify his heart and obtain holiness.

No amount of physical torture can merit the favor of God, nor purify the heart, for we are told that "though I give my body to be burned, and have not charity, it profiteth me nothing." No amount of physical suffering can eliminate sin from the soul.

The ministry of suffering is for the perfecting of those who are cleansed from all sin and perfected in love. Paradoxical as it may seem, they who are in the enjoyment of Christian perfection still have need of being made perfect. Christ surely was perfect in holiness and yet afterward, as the captain of salvation, was made "perfect through sufferings." Through His suffering He was made "perfect as a completed *sacrifice, legal and official*, not moral, *perfection* is meant." — *Calvin*.

The failure to understand the *place* and *meaning* of suffering has wrought disaster in many lines. The old heathen philosophy that adversity and suffering is the evidence of divine displeasure and wrath, is one of Satan's devices to discourage and destroy souls. He will suggest, "If God loved you, and if He were pleased with you, why should He permit you to be thus afflicted?" As in the case of the man who was born blind, even "disciples" inquire, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." Jesus here clearly indicates that what seemed to be this man's misfortune was in no sense the result of sin, nor of the divine displeasure. Some of the holiest of men and

women that have ever lived upon the earth have been the greatest sufferers, and met with what seemed to be the greatest misfortunes. Many need to learn, that, as in the case of Lazarus, Jesus said, "This sickness is *for the glory of God*, that the Son of God might be glorified thereby." God may be as certainly glorified in our sickness as in our health, if by patience, submission and faith we wait before Him.

A successful sailor must learn to make use of a head-wind. The apostle Paul said, "We glory in tribulation also: knowing that tribulation *worketh* —;" and again He said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Not that he was insensible to the pain, nor that he practiced Christian Science and tried to ignore the fact of suffering; but he had learned that his weakness and need was simply the occasion and opportunity for the larger manifestations of divine grace and power. Great trials simply make way for great grace. Where the need is only five pounds, the Lord will not send five hundred pounds. He would rather have great trials and abundant grace, than no trials and a meager supply of grace.

Trials are blessings in disguise, in that they develop the iron graces of true Christian character; they prove the measure of our moral strength and heart loyalty to God.

An infant may be perfect as an infant, in that it is perfectly formed and has all that pertains to the perfection of an infantile state; but in order to reach the perfection of manhood it requires the development of those facul-

ties and powers that it now possesses. As there is an infantile state in the experience of regeneration, so in like manner there is an infantile state in the experience of Christian perfection. Perfect purity is not maturity. Though we may not be made more pure, and may in the fullest sense enjoy Christian perfection, we yet have need of a perfecting of our Christian character in order to reach a symmetrical, full orbéd, thoroughly tested saint-hood. "Till we all come * * * unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.)

Perfect obedience, perfect submission, perfect patience, perfect sympathy, perfect faith are fruits of the spirit that can only be fully developed and perfected in the furnace of affliction and suffering. We read of Jesus, "Though He were a son, yet learned He *obedience* by the things which He suffered." (Heb. 5:8.) He learned how to fully sympathise with us in temptation, and now is "touched with the feeling of our infirmities, in that He Himself hath suffered being tempted," and "was in all points tempted like as we are, yet without sin."

So we read that patience is perfected by suffering: "Tribulation worketh patience." (Rom. 5:3.) "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:3, 4.)

The suffering referred to is not self inflicted, but the legitimate result of heart-loyalty and faithful service on the battlefield. "If we suffer, we shall also reign with Him." (II. Tim. 2:12.)

SANCTIFIED PEOPLE SHOT.

There are many sanctified people who have need of being shot. This fact is gathered from the oil fields, or gas belt. After a well has been flowing for a good while it often happens that the pressure becomes weak, and the flow decreases, until the inexperienced might conclude that the supply had become exhausted. But they who understand such matters will proceed to drop a fresh stick of dynamite down into the depth of the well, and there discharge it; this at once opens the fissures and channel-ways, and the oil will spurt into the air with a much increased pressure and volume, so that this particular well may be said to be a regular gusher; this process is termed "shooting the well," and those familiar with the procedure will say, "That well has been shot." It is exactly in this sense we mean to say that there are a great many sanctified people all over this country who have need of being shot. When first they entered the experience they struck a gusher, and the flow was so abundant — the pressure so strong — their new-found joy and gladsome testimony spouted in sufficient volume to attract the attention of the community at large; and while some of the neighbors became envious and complained, others said they had struck it rich, and still others owning farms nearby concluded they might be able to drill into the same "pocket," and so went to digging. But after flowing freely for a time, they have

slackened their zeal, have lost much of their intensity and unction, and the exuberance and glow of testimony have subsided. While they may yet have the well and maintain their profession, and contend for the doctrine, much of the sap and juice of their former experience seems to have leaked out. They themselves may scarcely know how to account for it. It may be they have had an ecclesiastical "cap" placed over their mouth, and so toned down in testimony. We are told that the waters of the Dead Sea are not dead because it has no inlet — for the Jordan flows into it all the while — but they are dead because it has not sufficient outlet. This may be the difficulty with those of whom we are writing; for many Christians are like the rivers that empty into the Arctic Ocean — all frozen over at the mouth. Or, it may be that they have been browbeaten and starved and persecuted, and so have allowed these things to oppress them or, that the plea of prudence and seeking to give no offense have choked off the flow. Whatever may be the cause, they need a fresh charge of the dynamite of the Pentecost — the energy and fire and power of the Holy Ghost — let down into their souls, to open up anew the fissures and avenues of their soul. Brother, do not abandon the well, nor "shut up shop" and quit the business, but ask God to "shoot your well," and "tarry until." Thank God the supply has not yet been exhausted, and if you will insist on being *shot* you may again flow several hundred barrels a day, and so not simply have sufficient for yourself but help to supply the markets.

Recently we heard a good brother praying most earnestly in one of our meetings, "Oh, Lord, take all of the clinkers out of my soul." It was a real heart-cry, and we said "Amen!" Then we remembered that clinkers in the furnace were the result of intense heat in the past, and were formed by coal that had been burnt out and now had undergone a cooling process. The living on a past experience, and cooling off in secret prayer, reading of the word, and testimony is very apt to form "clinkers" and so shut off the draft and prevent the fire from burning with the intensity and glow it might reasonably be expected to have. With all the "clinkers" out, and the draft of prayer and testimony wide open, the fire is bound to burn, and make it hot for those who may come in contact with us.

While, properly speaking, the soul may have but one Pentecost in which it receives the baptism with the Holy Ghost, it may have, and must have, frequent and repeated anointings, and new undergirdings, and fresh manifestations of the spirit. It is not enough that the soul has entered the Canaan of Perfect Love, but it must push on, and up into the hill country, explore the land, and make new discoveries, and constantly take in more territory. The ashes of our camp-fires should never be found in the same place two nights in succession. "It is better farther on." "The path of the just is as the shining light, that shineth *more and more* unto the perfect day." "He that hath clean hands shall be stronger and stronger." (Prov. 4:18; Job 17:9.)

DEATH-BED SANCTIFICATION.

That some persons have been wholly sanctified on their death-bed we doubt not in the least. But that God intends that a person should defer the matter of being made holy; or that a person could not be sanctified until on a death-bed, we would most emphatically deny.

While they admit that heaven is absolutely holy, and that none but the holy can enter there, the vast majority of people — both in the church and out of it — utterly deny the possibility of being made holy while in life. There are even ministers who openly antagonize and ridicule any who might lay claim to such an experience; and in not a few instances have driven and expelled from the church such members as have dared to confess that they have sought and obtained a holy heart through the all-cleansing blood of Jesus. Multitudes seem to regard the advocacy and profession of heart holiness while in life as the rankest fanaticism or most dangerous heresy that could possibly overtake them.

There can be no doubt that the majority of church people expect to be sanctified and made holy at death; thus they attribute more saving power to death than they do to the blood of Jesus Christ. Of such we would ask for just one single passage of Scripture — one promise in all the Bible — that declares we may be made holy at death, in death, or after death. If death would make a Christian free from sin, and make him holy, why might not the same be true of a sinner? If this were

true, there would be no need of an atonement, and no need of a Savior, as death would thus become our Savior.

But the Bible teaches that death is an enemy, saying, "The last enemy that shall be destroyed is death." (I. Cor. 15:26.) Death is the result and penalty of sin, and, therefore, can have no power to save us, or make us free from sin. Hence it must be clear to all, that if a person were sanctified and made holy at death it must be by the blood of Jesus. We know of nothing in this world, or any other world, that can cleanse the heart from sin aside from the precious blood of Jesus. If the blood of Jesus can cleanse the heart from all sin and make us holy in the hour of death, why may it not thus cleanse us prior to death? Does the blood of Jesus have more power, and become more efficacious when a man is dying than while in life?

Some professed Christians have declared to the writer that no one could become sanctified and holy in this world; that not until we die can we thus be made free from sin. To such we answer, In what world do you expect to die? Surely not in the next world! So that even if it occurred at death, it must be in this world. And in like manner some object to what we term "a second work of grace," saying that this work of perfecting us in holiness would take place in death. To such we reply, even though it took place in death it would be "a second work of grace," seeing they had been converted many years before.

Doubtless the deathbed theory of sanctification is largely due to the fact that men in their thinking have

located sin in the body; hence they speak of "this sinful body," and have concluded that they could not be made free from sin until they put off the body in death. Nowhere in the Scriptures do we read of a "sinful body;" the Apostle Paul does, on one occasion speak of "the body of sin" which is to be *destroyed* in connection with the crucifixion of "our old man" (Rom. 6:6), but has no reference whatever to the physical body. The body is spoken of as a "corruptible body," and as "our vile body" because it is corruptible, but never as a sinful body. Sin is not in matter. If we could locate sin in some part of the body it might be removed by a surgical operation; and if it were said to be in all parts of the body, then in the loss of an arm, or a limb, or any other member of the body, a person would be delivered from just so much sin as might have existed in that part of the body.

Paul tells us that "every sin that a man doeth *is without the body.*" (I. Cor. 6:18.) While the body may become the instrument of sin; and a man may sin "*against his own body,*" the sin committed was not located merely in the member that became the instrument of sin. While the hand may have been the *instrument* in stealing, the sin was not in the hand, but in the heart.

The body is spoken of as "the temple of the Holy Ghost," which temple is holy. (I. Cor. 6:19, 3:17.) And Paul prays that "your whole spirit, and soul, *and body,* be preserved blameless." (I. Thess. 5:23.) How could the body be preserved blameless if it were full of sin? The fact that Jesus was clothed upon and in-

carnate in a human body, like unto our own body, should be sufficient argument to prove that sin is not in the body.

In admitting that some have been sanctified (sanctification is the act of divine grace whereby we are made holy) in the hour of death, or upon a death-bed, some one may still inquire why may not all be thus sanctified or made holy on a death-bed? As well argue that because some sinner has been converted on his death-bed, all sinners should wait to be converted on a death-bed. God says, "Now is the accepted time," "Today, if ye will hear His voice, harden not your hearts." With God there is one eternal now. Delay is presumptuous and dangerous. We may not have a death-bed.

A justified soul must walk in the light and obey God in order to remain justified. To refuse and reject the light of sanctification is to disobey God and forfeit the experience of justification. Hence, there comes the time when a soul must become sanctified in order to remain justified. Not to do so would be disobedience and sin. "But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ, his son, cleanseth us from all sin." (I. John 1:7.) The promises of cleansing are all in the present tense. The only way to make sure of a holy heart in death, is to have a holy heart now, for we may die now. "Be ye also ready (not waiting until death to get ready): for in such an hour as ye think not, the Son of man cometh." (Matt. 24:44.)

DANGER SIGNALS FOR THE SANCTIFIED.

I.

After the soul is definitely and clearly sanctified it will see the appalling indifference and carelessness of professors of religion as never before, and then is in danger of becoming bitter and censorious when people do not appreciate and receive their testimony and at once seek and profess the same grace. Seeing it so very clearly themselves, they at once conclude that every one else could see it, if they were but willing to do so — utterly forgetting that they themselves were many days — perhaps years — in seeing the light and reaching the experience they now enjoy. Instead of being tender and gentle and patient, they are in danger of becoming harsh, and pugilistic, and acrimonious, and feel that these crooked people ought to be exposed and straightened out, and that it is incumbent upon them to do it. To undertake to drive people into holiness is to awaken a question and a doubt whether the *driver* himself has the experience, and to defeat the very object they had hoped to accomplish. Men are so constituted that, as a rule, they do not *drive well*; most people will resent the effort. Jesus said He would “*draw*.” Censoriousness is directly opposed to the spirit of holiness. So whatever others may do, *keep sweet*.

II.

In the sanctified heart love will be the ruling passion. Their love is purified and intensified, so that they will

love with "a pure heart, *fervently*." In this very intensity and fervency there lies a danger. Meeting those who have a similar experience, they will discover what the world calls "affinity." One danger in this is the temptation to become clannish, not caring to associate or fellowship with any but those who belong to "our set." In yielding to this temptation we become narrow, exclusive and selfish, and isolate and separate ourselves by our very attitude, from those whom we might and should help. Certain it is that we all delight to mingle with kindred spirits, but this *selfish pleasure* should not be indulged at the sacrifice of larger opportunity for helping those who have not a like experience, or as a mere selfish gratification. To mingle with those who may seem unlovable and disagreeable, where you are not understood nor appreciated, may not always be pleasant, and yet at times be very profitable — both to those who have not the experience, and to those having the experience. Jesus said, "Behold, I send you forth as lambs among wolves." We are not to become clannish, nor recluses and hermits, but "without rebuke, *in the midst* of a crooked and perverse nation, among whom ye shine as lights in the world."

Another danger arising from this intensity of love is that of "inordinate affection." When Satan cannot keep us on one side of the path he will endeavor to run us off on the other side. When he cannot prevent a man from starting and running, his next attempt is to run him to extremes and run him to death. In associating with those of a like mind who are exceedingly congenial and affable, there is danger of undue infatuation, which is almost certain to result in improper relations, and will

terminate in sin and ruin and death. Especially is this true when the infatuation is with the opposite sex. What at first may have been pure Christian love — entirely innocent and right — under the guise of friendship and sociability, may become perverted, and sensual and devilish. Remember that all sin at its beginnings appears innocent, if not justifiable. Sin is often the misuse and abuse of something legitimate and right within itself. Against “inordinate affection” sanctified people need to watch, as well as pray.

III.

Another danger peculiar to the sanctified is that of underrating or depreciating the experience of justification. As the new-found experience so far transcends and outshines their former experience they will be tempted to feel that the experience of justification was a rather small and insignificant experience; this is always a mistake. The experience of justification is always a very great experience, and should never be regarded otherwise. In giving testimony, we sometimes hear people say, “When I was *only* justified,” it was thus and so, thus intimating that justification was rather an insignificant affair. This intimation is calculated to cast a reflection on any who are not sanctified, and also leave the impression among the unsaved that it would not amount to much, even if they were justified. We would insist that it is a very great and glorious thing to be truly justified; it was then that all the guilty past was blotted out, and the soul quickened from the death of sin, and made the recipient of eternal life, and adopted into the family

of God, whereby it became an heir of all things — even the fulness of God. A clear experience of justification alone makes the experience of sanctification a possibility. That God should hear the cry of a poor lost sinner and save him from his sins, and so re-create and transform him that he almost feels as though he needed some one to identify him, and make him to love and cherish the things he had formerly despised, and hate the things he had formerly loved, is surely a very great miracle, and sufficient to make angels marvel and rejoice. To speak lightly or depreciatingly of such an experience can but reflect upon him who does it, and will largely discount a testimony to sanctification.

IV.

A fourth temptation peculiar to the sanctified arises from the very life of victory that has come to them. As the defeat at Ai resulted through the victory of Jericho, so, gathering spoils may become a snare; the temptation may be to self-reliance and self-exaltation. Even the Apostle Paul testified concerning himself that, "Lest I should be exalted above measure *through the abundance of the revelations*, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." We here learn that "*the abundance of revelations*" might betray one into pride and becoming "exalted above measure." Pride of spiritual attainment and moral achievement is just as certainly an abomination to the Lord as any other sort of pride. It is this kind of pride that goeth before a fall. Becom-

ing self-sufficient, the importance of incessant prayer and watchfulness does not seem so apparent, and the enemy taking advantage of this condition will seek to overthrow the soul with the temptation that "you are doing so well" and "you are becoming so strong you are surely destined to become some great — a great preacher or leader," etc., and so fill the heart with an unholy ambition, and spiritual pride, which must result in certain defeat and ruin.

V.

Another temptation peculiar to the newly sanctified comes through comparing their experience with those who have been sanctified a long while. Forgetting that there is a rapid growth in grace after the heart is cleansed from all sin — the obstructions to growth having been removed — they are apt to depreciate the work wrought in their own hearts, seeing they are not as tall as some other folks who are sanctified. The temptation will be to cast away their confidence, and go to seeking the experience of some one else. While the same work is divinely inwrought in each individual, so far as the cleansing of the heart is concerned, the outward manifestations greatly differ; and in like manner the question of growth after sanctification will occasion a very marked difference in the spiritual stature of sanctified people. As the infant may enjoy as perfect health as an adult, so a newly-sanctified soul may enjoy as perfect *soul-health* as a person who had been sanctified many years, though they do not wear the same size garments.

THE ANTISEPTIC QUALITY IN HOLINESS.

Yes, there is such a thing as being antiseptically clean. The dictionary tells us that anything that *destroys* or *restrains* the growth of putrefactive micro-organism is an antiseptic. In the medical world antiseptics are used for preventing putrefication, fermentation, and the spreading of infectious, or contagious disease. Holiness is the greatest and surest antiseptic against the deadly malady of sin that has yet been discovered in the moral universe; first, it utterly destroys the least microbes of sin that may lodge either in the heart or life of the individual who receives this gracious experience; and, second, it is a great *restraining* power and preventative against various distempers, disorders, and contagions arising from the cess pools of iniquity and moral miasma of this world. Holiness counteracts false doctrines, hypocrisy and wickedness of every description; for be it remembered that holiness is not only freedom from sin, but antagonism to sin. "The fear of the Lord is to hate evil." (Prov. 8:13.)

As perfect health and perfect physical soundness are the best possible conditions in which to meet and resist the bacteria and microbes of any infectious disease, so we would insist that perfect spiritual soundness is the best preparation and condition in which to meet the seductive spirits, temptations and polluted moral conditions that encompass the soul. Holiness is none other than spiritual wholeness; perfect soul health.

While we know there is the possibility of sinning with such as have obtained heart holiness, we know too there is not so great danger or liability. Holiness gives the minimum of danger and the maximum of safety.

Theologians, in giving us the definition of original sin, tell us it is not only "the corruption of the nature of every man," but that by reason of this, man is "inclined to evil, and that continually." Melancthon, who was the theologian of the Reformation, in defining original sin, said, "Original sin is an inclination born with us — a certain impulse which is agreeable to us — a certain force leading us to sin, and which has been communicated by Adam to his posterity. As in fire there is a native energy impelling it to mount upward; as there is in the lodestone, a natural quality by which iron is attracted, so also there is in man a primitive force that inclines him to evil." Any one can see that such a condition greatly imperils the soul. The church has recognized this inclination or pre-disposition to sin by singing, "Prone to wander, Lord, I feel it; Prone to leave the God I love."

Charles Wesley sang, "Take away our bent to sinning; Alpha and Omega be; End of faith as its beginning, set our hearts at liberty." Exactly! Holiness takes out the proneness to wander, and eradicates *the bent* to sinning. And not only so, but it gives an aversion and antipathy to sin. No one can love sin and love holiness at the same time; he will hate one and love the other. The man who loves sin will hate holiness; and the man who loves holiness will hate sin.

The question is occasionally asked, "How could a sanctified soul sin?" We answer by asking another question: How could Adam and Eve, who were created in the image of God, and so were absolutely holy, commit sin? Or how could angels, who themselves were holy, and in a holy heaven, in the immediate presence of God, commit sin? Simply because they were free moral agents. In being sanctified wholly man does not lose his free moral agency, and, therefore, ever has the power of choice. The holiness people have never taught that a sanctified soul cannot sin, or has not the power to sin, but they do teach that a soul may have power not to sin.

Since sanctification does not make one immune, or exempt from temptation, nor destroy man's free agency, there must ever remain the possibility, and in some sense, because of our ignorance, the liability to sin, while in a state of probation. Nevertheless, we would insist that when inbred sin is destroyed, the *inclination* and *bent* to sinning which was natural with us, is removed, and added to this, the soul is safeguarded by the presence of the Holy Spirit, who ever abides in a sanctified heart, so that the danger to sin is thus greatly decreased. As a virtuous character repels the encroachments of impurity; as a healthy body repels and restrains the putrefactions of disease; even so a holy soul will resist and repulse the assault of Satan, and temptations to sin.

While we ever need to heed the commandment of the Savior to "Watch and pray," lest we enter into temptation, the person enjoying perfect soul health will find that it can pass through the malarial swamps of sin, and the sin-infected regions of earth, and not contract the fatal

disease; "kept by the power of God through faith, unto salvation, ready to be revealed in the last time." "Wherefore take unto you the whole armor of God (which is none other than full salvation, or holiness) that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.)

THE BEAUTY OF HOLINESS.

In all the moral universe there is nothing so beautiful as holiness. All the gifts and graces of the Spirit gain lustre and beauty only in proportion as they are adorned with holiness. Christian life and Christian experience are beautiful only as they approximate this, the perfection of all beauty — holiness. Holiness is "the beauty of our God," and holiness is the essence and acme of all that is beautiful in Christian character.

Holiness is beautiful, first, because it is freedom from moral defilement and corruption; it is cleanness and whiteness of soul; it is freedom from sin and conformity to the divine nature and the divine image. Holiness is transparency of character, consistency in conduct, and harmony with heaven. Sin is moral filth, and pollutes the soul, corrupts the life, and blackens the character. To be holy is to be clean clear through, and clear clean through, "without spot or wrinkle, or any such thing."

Again, the beauty of holiness may be seen in the rhythm and harmony it brings to the soul-life. Sin is

discord, and puts a man out of harmony with himself, with his fellowman, and with his God. Holiness takes out of the heart the discordant notes, and puts a man in harmony with the object of his creation, in harmony with his fellowman; in harmony with the laws of nature and in harmony with his God, and so brings the very harmony and music of heaven into the soul. The discordant tones of strife, and envy, and passion will cease, and the dove of peace will continually sing in the soul. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." (Isa. 35:1, 2.)

Again, the beauty of holiness may be seen in the symmetry and evenness it brings into the soul-life. Instead of the spasmodic and fluctuating, up-and-down experience, it gives a steady, constant and abiding walk with God. It safeguards the soul against extremes, and gives moderation and soul-poise in all things. Holiness of heart means holiness of life, and so becomes the controlling power of the thoughts, and imagination, of the appetites and tempers, of the will and the affections, and regulates all the life and conduct of such as really possess it. What the sun is to the solar system, holiness is to the soul-life, in that everything radiates from and converges to this center. Holiness is the infallible cure for fretfulness, peevishness and ugliness, and adorns the character with the beautiful fruit of the Spirit — "love, joy, peace,

long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Again, the beauty of holiness may be seen in the resignation, contentment, and satisfaction it brings to the soul. Only holy hearts know what it is to have a satisfying portion. Having lost holiness in the fall of Adam, it is utterly impossible to satisfy the craving of the soul until holiness is regained. God never intended that any one should be satisfied with anything less than holiness; and if men will simply heed the soul-cry it will invariably lead them back to holiness. "He satisfieth the longing soul, and filleth the hungry soul with goodness." As David said, "I shall be satisfied when I awake with Thy likeness." Nothing less will, nothing less can satisfy the soul. But he who has holiness — be he young or old — will want nothing better. They may be heard to sing:

"There's thirsting for life's pleasures,
Nor adorning rich and gay;
I have found a richer treasure,
One that fadeth not away."

All they want is more of the same kind. Every longing of the soul is now satisfied. Praise God!

"The ornament and beauty of this lower world, next to God and his works, are the men and women who sparkle and shine in the Beauty of Holiness." (John Bunyan.)

"Let the beauty of the Lord our God be upon us."
(Ps. 90:17.)

HOLINESS MEANS ANTAGONISM TO SIN.

"The fear of the Lord is to hate evil." — Prov. 8:13.

Holiness is not only freedom from sin, but also means antagonism to sin. It is not a mere passive, goody-goody, sentimental affair, that does not rebuke sin lest it give offense, but at once enlists its possessor in the war against sin. A holy heart can no more excuse and tolerate sin than can a holy God. The measure of our love and loyalty to God is determined by our aversion for and attitude toward sin. No man can be neutral regarding sin and at the same time maintain and retain the Bible standard and experience of Holiness.

Because the sons of Eli "made themselves vile, and he restrained them not" (he frowned not upon them, marg), the judgments of God came upon him and all his house. (I. Sam. 3:13) When Jehu was sent of the Lord to reprove King Jehosaphat, he said, "There are good things found in thee," but because he had "joined affinity with Ahab," Jehu said, "Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord." (II. Chron. 19:2, 3.) To compromise with sin is tactily a consent to sin, and makes one a partaker of the same. Hence it becomes the duty of God's holy people, not only to abstain from sin, but to do as was said to the prophet Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of

Jacob their sins." (Isa. 58:1). As Paul charged his son Timothy: "Reprove, rebuke, exhort with all long-suffering and doctrine." (II. Tim. 4:2.)

It is this uncovering and rebuking of sin that brings opposition and persecution. "They hate him that rebuketh in the gate." (Amos 5:10.) It would seem that even Satan himself is not much disturbed at the preaching of holiness, if only you do not expose and rebuke sin; his cry is to-day, as it was when Christ was upon earth, "Let us alone." (Mark 1:24), but Christ would not let them alone, and neither should we let them alone. It was this rebuking of sin — this antagonism to sin — that cost John the Baptist his head. Had he not said to Herod, "It is not lawful for thee to have thy brother's wife," it is likely that Herod would have contributed to the expense of Brother John's meeting, for we read, "he did many things, and heard him gladly." It was when Stephen said, "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost," that "they were cut to the heart, and they gnashed on him with their teeth," "and cast him out of the city, and stoned him" to death. Doubtless if he had heeded the advice of modern theologians, and been more "tactful" and "discreet," and more "liberal" and "broad-minded" in his attitude toward the enemies of God, he could easily have escaped that shower of stones. It was this antagonism to sin that cost Stephen his life, as well as tens of thousands of others down through the ages.

We have no sympathy whatever with this modern view of so popularizing the Gospel that every one will

become charmed and fascinated, and so be captured for Christ. It is a falsehood and a delusion. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I. Cor. 2:14.) The facts are, the nearer a man gets to heaven the farther he is removed from earth; the more deeply spiritual and the more Christlike the less this world will understand and appreciate him. The devil is not dead; nor has he been converted; and he who dares to uncover sin and cry out against sin in high places as well as in low places — without fear or favor — will soon discover that this world and hell are just as diabolically opposed to God and holiness to-day as at any time in the history of the world. Satan is not disturbed by a profession and preaching of holiness that does not expose and rebuke sin; nor does the "old man" object to any teaching on holiness that will give him quarter, and permit him to stay; it is the eradication and extermination business he objects to.

A holy heart will hate everything that God hates and love everything that God loves. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?" "That which is highly esteemed among men is abomination in the sight of God." "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." "Thou hast loved righteousness, and hated iniquity; *therefore* God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

HOLINESS ALL INCLUSIVE.

The experience of holiness includes all that is comprehended by the terms, "entire sanctification," "the baptism with the Holy Ghost," "perfect love," "the fulness of the blessing," "filled with the spirit," "second blessing," "heart purity," etc. While these terms are not synonymous, because they represent different phases of the experience, no one can have the experience of holiness without having all that these various terms stand for.

In some localities there are those who teach that a person should "seek their Pentecost," and "be baptized with the Holy Ghost and fire" after they are sanctified. We would insist that it is the baptism with the Holy Ghost and fire that sanctifies and makes us holy. Whoever is truly sanctified and in the experience of holiness, has the baptism with the Holy Ghost and fire. Hence they who have not had their Pentecost, or the baptism with the Holy Ghost and fire, have not been sanctified and made holy. These terms do not represent two or three different experiences. To have the one is to have the other.

As in the experience of justification there is the pardon of sin, the "washing of regeneration," the quickening into newness of life, adoption, and the witness of the Spirit, and whoever has the one has the other, seeing they are inseparable, so it takes all that is included by the first named terms to make up the experience of

holiness. Not only so, but he who has the experience of holiness has all that is included in the terms used to indicate and designate the experience of justification.

While there is a constant and endless development, expansion and growth in grace in the experience of holiness, we would insist there is no other work of grace, or higher state of grace than is comprehended in the experience of holiness, until we reach the state of glorification. So when any one pretends or professes to have an experience, or something better or superior to the experience of holiness, we know they have become unscriptural and fanatical. There is positively nothing better than the experience of holiness in this life; and what is more, they who in reality have the experience of holiness want nothing better.

The gifts of the Spirit, such as the "gifts of healing," "miracles," "speaking with tongues," etc., are all of less value than the experience of holiness. For after enumerating all the gifts in the 12th chapter of 1st Corinthians, the inspired apostle exclaims, "And yet shew I unto you a more excellent way," (v. 31), and gives us the thirteenth chapter, on LOVE, which is none other than the experience of holiness. Note, he plainly says this is "more excellent." So we would repeat, he who has the experience of holiness has the best there is this side of glorification.

He who knows he has the best there is, will not likely become excited, and carried away by every new fad and doctrine that may come along. While there may be some gifts that he does not have, for no one is supposed

to have all the gifts, he knows he has that which is "more excellent," and so is perfectly satisfied.

Not only is holiness all inclusive as relating to all that is included in these various terms and comprehended by the highest state of grace this side of the state of glorification, but it is the objective point of every commandment and every promise — of every provision in the atonement. The purpose and object of the whole scheme of human redemption is our complete recovery from sin and restoration to holiness. He has "blessed us with all spiritual blessings, * * * according as he hath chosen us in him before the foundation of the world, **THAT WE SHOULD BE HOLY**, and without blame before Him in love." (Eph. 1:3, 4.) This is the objective point of every "spiritual blessing," "that we should be holy." "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved have turned aside unto vain jangling." (I. Tim. 1:5, 6.) There is nothing beyond "the end" — whether "the end" be the objective point or the terminus — but "vain jangling." Again we say, pure love in a pure heart, which is the experience of holiness, is "the end" — the highest and best state of grace there is. "Love is the fulfillment of the law." (Rom. 13:10.)

A person may reach heaven who does not have the "gifts of healing," the "gift of tongues," or any of the "gifts of the Spirit," but no one will reach heaven without holiness. Hence we must stick to the "main line," and "follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12:14.)

In the language of Bishop Foster concerning holiness in the Bible, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of its whole scheme, from its Alpha to its Omega, from its beginning to its end." "Holiness! holiness needed! holiness required! holiness offered! holiness attainable! holiness a present duty, — a present privilege, — a present enjoyment, — is the progress and completeness of its wondrous theme! It is the truth glowing all over — webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precepts, and promise, and prayer — the great central truth of the system."

AFTER SANCTIFICATION, WHAT?

No experience, however glorious, should be regarded as a finality. One of the greatest dangers common to all Christians is that of resting in a past experience. Every experience God has given should simply be regarded as preparatory for something better farther on, and should be utilized as a stepping stone to higher altitudes of grace. There is positively no such thing as

getting it all. "The path of the just is as the shining light that shineth *more and more* unto the perfect day." After the heart has been purified and sanctified by the baptism with the Holy Ghost and fire, there is now the proper heart condition for endless.

Growth in Grace.

As a soul cannot grow into the grace of justification, for the simple reason that it is something God must do for us, so in like manner it is impossible to grow into sanctification, seeing that sanctification is a "divine act" — a something God must do in us. While it is impossible to grow into sanctification, there is a limitless, endless, boundless growth in grace after sanctification. "Onward" must ever be the watchword of all who would maintain a spiritual experience. Next station to stagnation is damnation. Sanctification, negatively stated, is not so much getting something we never had, as it is getting rid of some things we have always had. Purification may be said to be subtraction, while growth in grace is addition. We can never grow the impurities of carnality out of the heart, any more than we can grow weeds out of the garden. Indeed, sanctification is the necessary antecedent of growth in grace. Until the weeds have been removed from the garden, the suckers removed from the corn, and the useless branches from the vine, the growth of the vegetables, of the corn, and of the fruit is retarded and stunted. The experience common to the multitudes who have been sanctified has been that they grow more in grace in one month after

the heart has been cleansed than they did previously in a year, or even in a number of years.

There are three things always essential to a symmetrical growth, namely, good health, proper food and sufficient exercise. Holiness is soul-health, spiritual wholeness or soundness. Sin is a malady — a soul disease. Perfect soul-health will give a keen spiritual relish or appetite for “the sincere milk,” and the “strong meat” of the Word, “that ye may grow thereby.” Being healthy and well fed, the soul is now in a condition to exercise itself “unto godliness,” and so it will “grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ.” As the person thus goes forward and onward to know the Lord, he will have certain

Testings.

Such is the divine program. “Many shall be purified and made white, *and tried.*” God will have a tried people. Earthly props and human dependencies will be swept away. It is one thing for us to trust God, but altogether another thing for us to come to the place where God can trust us. “Whom shall He teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts.” The weaning time of a child is usually a rather stormy period, and the child is apt to think itself greatly mistreated and abused. It invariably fails to understand why it should be thus dealt with; but the parent understands the wherefore. Not until in after years will the child understand. So to the

sanctified soul, these seasons of peculiar testing — these providential hardships — will seem exceedingly mysterious and inexplicable, but in later years they will be recognized as great blessings; trials are simply blessings in disguise. Trials and testings are God's challenge to our faith to prove Him, and the divine method of enlarging us. Trials are growing pains. The loss of property, gross misrepresentations, fierce persecutions, mental perplexities, affliction, the thwarting of cherished ambitions, the going down in a seeming defeat in the effort to lead others into the experience, the blighting of pleasing prospects, and innumerable kindred blessings are all calculated to wean and detach the soul from the things of earth and teaching it the way of submission and faith, will develop the iron graces and unconquerable sinews of a holy character from which heroes and martyrs are made. Hence Peter says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." "Though for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The spirit of heaviness is perfectly compatible with the spirit of holiness; for of these same persons who are thus being tried he says, "Who are kept by the power of God through faith unto salvation *ready to be revealed* in the last time. (I. Peter 1:5-7.) Trials and testings are the way to promotion. A tunnel is simply

as short-cut to a destination. It is during these testing the soul learns to stand alone and walk by faith. "If we suffer we shall also reign with Him." "Joint heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." After the soul has thus had proper discipline and stood true, it is prepared for

Service.

We are saved to serve, and it now becomes our exalted privilege to become "laborers together with God." Sanctification is not simply freedom from sin, but antagonism to sin. Having on the "whole armor" the individual is now prepared to stand in the battle's front and "endure hardness as a good soldier of Jesus Christ." No longer does he go to battle as a conscript, who, being drafted, is compelled to go, but as a true and tried soldier, enthused with the perfect love of God, and with the fulness of the spirit in his heart; he is now prepared to "fight the good fight of faith," being "a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." Having been fully tested and found unswerving in his fidelity and undaunted in his courage, the Lord will see to it that doors of usefulness and opportunity will be opened to him, so that he will be "always abounding in the work of the Lord." Having been comforted himself, he is now prepared to comfort others by the same comfort wherewith he himself is comforted of God. The human method is, *do in order to be*; but the divine method is *be in order to do*. Be right and you'll do right. When we remember

that our faithful service on earth determines our rank in heaven — for reward is according to labor — we shall ever feel that no time must be wasted; and that not how little may I do and yet get to heaven, but how much may I do for my Master before I go to heaven, will be the attitude of the soul. Work will now become a luxury, and service a delight. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12:3.)

PERFECT YET PRESSING.

In Philippians, third chapter and fourteenth verse, Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus," and then says in the very next verse, "Let us, therefore, as many as be perfect, be thus minded." While he included himself with such "*as be perfect*," doubtless referring to the perfection of love, he is still on the stretch for more. While he claims Christian perfection he is still pressing forward, and "reaching forth unto those things which are before."

Perhaps the greatest danger of all Christians is that of resting in a past experience and taking for granted, that because of some glorious experience and marvelous manifestation of the Spirit in the past, we are all right, thus settling down in a sort of complacent, self-satisfied

condition. This is the beginning and explanation of much of the backsliding of the day. One could not well backslide while pressing forward.

We need ever to remember that immobility is inconsistent with our being, either mentally, physically or spiritually: we must advance or retrograde; we will increase or decrease; we cannot stand still; and especially is this true in Christian life. In order to retain a clear and satisfactory heart experience there must be continual advance. It would prove fatal to regard any experience, however glorious, as a finality. Whatever the experience of the past, it should be regarded as preparatory to something better; as a stepping stone to higher altitudes of grace.

While one cannot grow *into* sanctification any more than one could grow into justification, seeing in either case it is a divine act — an act of God, divinely wrought — it is, nevertheless, true that after the heart has been fully cleansed from all sin, and been made holy, there is limitless and endless growth in grace, and continual advance in the deep things of God. Indeed, this is the condition and experience where the obstacles to growth have been removed, and progress may now be made by leaps and bounds.

Men frequently inquire, "If you were perfect, how could you grow?" We may illustrate by two children: One is deformed and diseased, while the other is perfectly formed and in perfect health; which of these two children would grow most rapidly? Of course, every one would say the one enjoying perfect health. We would answer, What perfect health is to the body, Christian perfection

is to the soul; sin is a malady, a disease of the soul; holiness is a freedom from sin; wholeness, spiritual soundness, perfect soul health. A child may be just as perfectly formed and enjoy as perfect health as does an adult, and yet continue to grow. But we must continually distinguish between growing *in* grace and growing *into* grace. As we cannot grow into pardon, no more can we grow into purity. A child can never grow clean.

But says one, "Suppose the child has grown to manhood, and so reached his full stature, how could such an one continue to grow?" Of course, such an one could not continue to grow taller physically; and yet such an one would continue to grow in strength, in knowledge and in usefulness; while he may not have more avoirdupois, nor be larger physically, he, nevertheless, becomes a larger man as the years go by. Even so, after a heart has once been cleansed from all sin and perfected in love, it is perfect as to quality and therefore, cannot be made more pure, yet such an one may increase in spiritual power and knowledge and usefulness, and continually receive more pure love in his pure heart, and so "grow up into Him in all things, which is the head, even Christ."

But it seems to me that the language of Paul denotes even more than would be implied by the term growth. He says, "I PRESS toward the mark." This denotes *intensity*; he is giving particular attention, and diligence, applying himself, and with consecration and concentration putting forth real effort to reach a certain goal. He doubtless has in mind the Olympian games and race-

course, where every nerve and every energy is bent on winning the prize. There is a sense in which one may grow without much effort, but Paul has evidently caught a glimpse of some mountain peaks of Christian experience he has not yet *attained*, though he has *obtained* Christian perfection, and as though he were on the race-course, he presses forward for the "prize of the high calling of God in Christ Jesus." This is evidently the lack and need of many of our holy people today; instead of acting as though we had all, we need to redouble our diligence, buckle the armor on a little tighter, and "press toward the mark for the prize."

What was this "prize" for which he made such strenuous effort? The context would imply that it was none other than a martyr's crown. Surely this would suggest to us a greater self-denial, self-abandonment, and self-sacrifice than many of us have yet known. Not only could he say, "What things were gain to me, those I counted loss for Christ," but also said, "Neither count I my life dear unto myself." (Acts 20:24.)

As one walks among the mountain peaks pointed out by Paul in his letter to the Ephesians, such as, "Be filled with the Spirit," 5:18; "The fulness of Christ," 4:13; "Filled with all the fulness of God," 3:19; "Sealed with that holy Spirit of promise," 1:13; "A perfect man unto the measure of the stature of the fulness of Christ," 4:13; "The unsearchable riches of Christ," 3:8; "Holy and without blame," 1:4; and remember that in addition to all of these, He is still "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," 3:20, surely one must exclaim as

did Joshua, after he had been in Canaan a number of years, and was old and stricken in years, "There remaineth yet very much land to be possessed." (Josh. 13:1.)

"WITHOUT SPOT AND BLAMELESS."—2 PET. 3:14.

To be without spot has to do with character; to be blameless has to do with conduct; the one is purity of heart; the other is purity in practice; the first a work divinely inwrought; the other the moral obligation of the individual.

It may be well to remind ourselves at the very beginning of this article that the commandments and requirements of God are never larger than are His promises, and the provisions of His grace; hence it is possible for weak mortals, by His grace, to *be* and *do* all that He requires. To doubt this would be to charge God with tyranny. "This is the love of God, that we keep His commandments, and his commandments are not grievous." (I. John 5:3.)

In Eph. 5:25-27, we read that, "Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having *spot or wrinkle*, or any such thing; but that it should be holy and without blemish." Thus we see that provision has been made whereby we may become spotless; and that the process or experience by which we are made spotless is that of entire sanctification.

We desire to speak more especially of being "blameless," as the necessary accompaniment of being "without spot." However, it is well to observe that the Bible always places character before conduct; being before doing; seeing it is character that graduates conduct. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Since motive determines the morality of every act, it is absolutely necessary and essential that a person have a pure heart, and an eye single to the glory of God, in all they say and do, in order to be blameless before God. A person may do the right thing with a wrong motive, and so stand approved by men, and yet be far from blameless before God. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I. Sam. 16:7.)

On the other hand it is well to remember that it is impossible to live blameless in the eyes of men; that although our blessed Lord lived the blameless life, the world, and even the church constantly criticised, accused, and finally condemned him to die the death of a criminal. "And all that will live godly in Christ Jesus shall suffer persecution." Hence we may ever expect to be misunderstood and misjudged by men, however blameless we may live before God. A blameless life is a continual rebuke and reproof to the disobedient, and therefore, will awaken their animosity and resentment. Not only so, but seeing men cannot know the motive,

they are liable to misunderstand and misjudge even though they had no thought of so doing.

Nevertheless, we should exercise constant care lest we excuse our inconsistencies, indiscretions and sins for which we are to blame, and of which we need to repent.

The call of God to every believer is "that we should be holy and without blame *before Him*." (Eph. 1:4.) In order to measure up to this standard the individual must experience the blessing of entire sanctification — which is "that act of divine grace whereby we are made holy" — and then walk in constant obedience, in all the light that God gives. This is living the blameless life.

That such a life is gloriously possible, is evident from the fact that others have lived it. We read in Luke 1:6, concerning Zacharias and his wife, Elizabeth, "They were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." Especially is this the oft-repeated requirement concerning preachers, I. Tim. 3:2; 10; 5:7; Titus 1:6, 7. All believers may be sanctified wholly, and then the "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thess. 5:23.)

"THAT REST."

"*Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief.*" (Heb. 4:11.)

"That rest," spoken of in the first verse as "*his rest*," evidently does not refer to the rest of the glorified in

heaven, but is a rest to be experienced and enjoyed in this life; it is a present tense rest: "For we which have believed DO enter into rest." v. 3. It is designated by some as "the rest of faith," or "soul rest."

Among man's deepest feelings is at times the longing for rest. Nothing in this world can fully satisfy that longing. However, provision has been made to meet and satisfy this longing and need of the soul, just as certainly as every other need and demand of our nature. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When Jesus speaks pardon to a sinner, the burden of sin and guilt is rolled away, and heavenly peace fills the soul. This might be termed rest No. 1, and is given on condition that we "*Come*" to Him.

After this He says, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find *rest unto your souls*," This rest we "*find*" after we have had His yoke upon us and learned of Him, and may be termed rest No. 2. It was this that Charles Wesley had in mind when he sang:

"Breathe, O breathe thy loving spirit
Into every troubled breast!
Let us all in Thee inherit.
Let us find that *second* rest."

This is not the rest of inactivity, but of harmonious service. It is not physical, but spiritual; not of the senses, but of the soul.

"Absence of occupation is not rest;
A mind quite vacant is a mind distress."

— Cowper.

This rest is not in outward conditions and circumstances, but is a deep, inward rest, even amidst outward turmoil and conflict. It is that heart condition that enables one to "glory in tribulation also." Circumstances are variable, uncertain and unreliable; no real and abiding rest can be had by dependence upon circumstances, however favorable.

The most prolific source of spiritual unrest is due to carnality in the heart. "The flesh lusteth against the spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." (Gal. 5:17.) While this inward conflict and warfare continues, there can be no abiding soul rest. The very effort to be good, and do good, will at times be laborious and wearisome. And the constant and continual struggle and battle with evil tendencies, unholy tempers and appetites, and doubts and fears — all of which spring from the carnal mind — makes it impossible to have real soul-rest while this dual nature exists. But when the "carnal mind," "the flesh," "our old man," inbred sin, original sin, the Adamic nature (all of which mean the same thing) is crucified and destroyed, the inward disturber of the peace is removed, and the soul will repose in God.

The basis of "*that rest*" is in the promises of God. "Let us, therefore, fear, lest a *promise* being left us of entering into His rest, any of you should seem to come

short of it." God has given the promise of rest to all who will come to Him, and take His yoke upon them and learn of Him. As He spake to His servant Moses, so He speaks to every believing heart, saying, "My presence shall go with thee, and I will give thee rest." (Ex. 33:14.) The condition for entrance upon this rest is faith. "We which have believed do enter into rest."

Speaking of Canaan as typical of this rest, He says: "They could not enter in because of unbelief." By this reference to Canaan as a type of "that rest," we are warranted in saying it is not a rest offered to sinners, but to the Israel of God; that it is to be found after a second crossing — first having crossed the Red Sea and then the Jordan — and that only they who have been delivered from carnality by a second work of grace can hope to enjoy this rest; seeing that Canaan is a type — not of justification — but of sanctification.

In verse ten he urges the necessity of this experience as a preventative and antidote for backsliding: "Lest any man fall after the same example of unbelief." The inference is that if they fail to press forward and claim their full inheritance, they will become "wearied and faint," and fall away. And, indeed, is not this the sad experience of the great majority who are converted in the revivals of these days. They start out with all sincerity of purpose, but because of untoward conditions without, and the struggle and conflict with carnality in their hearts, they soon become "weary and faint," and fall by the wayside. Thus we see how very important it is that young converts be properly instructed and urged to seek and obtain "that second rest."

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16.) Soul rest is the crowning jewel of the experience of entire sanctification. The carnal mind, having been destroyed, there will be an end to the inward struggle with anger, pride, jealousies, malice, doubt and fear; and fret and worry will be unknown.

While there may be outward conflict, there is quietness and confidence within, as the soul reposes in God, so that in the presence of any adversity or opposition, the individual can say with Paul, "None of these things move me." Instead of frowns and scowls and wrinkles, there will be seen the smile, the relaxed and restful look, and the glow of a heavenly light in the very countenance of such as "have believed," and "do enter" "into His rest." Glory! "Rest in the Lord, and wait patiently for Him; fret not." (Ps. 37:7). "I will feed my flock, and I will *cause them to lie down*, saith the Lord God. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel." (Ezek. 34:14, 15.)

CHRISTLIKENESS.

True Christianity does not consist in the observance of religious rites and ceremonies; the Jews did that. Nor does it consist in outward morality and the per-

formance of religious activities; the Pharisees had that. Nor is it the mere acceptance of the teachings and doctrines of Christianity by an intellectual assent to the same; "the devils also believe and tremble." Nor is it altruism and humanitarianism; secret fraternities claim to practice that. Real Christianity is "Christ in you, the hope of glory." (Col. 1:27.) The command is, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that *Jesus Christ is in you*, except ye be reprobates." (II. Cor. 13:5.) This implies a real, living, present, indwelling personality.

In Heb. 3:14 we read, "We are made partakers of Christ." And just in proportion as we partake of Christ in that proportion is our Christian life a success. We are not simply to ask "What would Jesus do?" and seek to be imitators of Christ, but we are to be indwelt by Him, so that He re-lives His life in us. Christ in us and we in Christ, even as the branch is in the vine. He said, "Abide in me and I in you. He that abideth in me and I in him, the same bringeth forth much fruit." (John 15:4, 5.) This implies a personal contact, a reciprocal relation, and a vital union with Christ. Thus

I. Christ becomes our life. Col. 3:4.

"When Christ, *who is our life*, shall appear, then shall ye also appear with Him in glory." As the branch can have no life in itself only as it abides in the vine and partakes of the life of the vine, so we can have spiritual life

only as we partake of His life. Sin separates the soul from God. The prophet has said, "Your iniquities have separated between you and your God, and your sins have hid His face from you." (Isa. 59:2.) The sinner being thus separated from God by reason of his sins, is morally and spiritually dead: "dead in trespasses and sins." (Eph. 2:1.) Life can only be known and perpetuated as a result of contact with life. "We know that we have passed from death unto life, because we love the brethren." (I. John 3:14). "He that hath the Son hath life, and he that hath not the son of God hath not life." (I. John 5:12). Not only is "Christ our life, but we are to be

II. "Partakers of the Divine Nature." II. Peter 1:4.

"Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." The "nature" determines our likes and dislikes. Swine will wallow in filth and mire because it is the nature of the beast to do so; lambs and sheep just as naturally take to a clover patch, seeing it is their nature to do so. A certain bird is ever on the lookout for carion and delights to alight on a carcass because it is the nature of that bird to do so; the humming bird will just as naturally alight in a flower garden, seeing it is the nature of humming birds to take to flower gardens. As we partake of the divine nature we will naturally delight in those things that Christ delights

in and abhor that which is evil. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." (II. Cor. 5:17.) It is not difficult to give up and turn away from that which we do not want. Not only may we partake of the divine nature, but

III. "We have the Mind of Christ." I. Cor. 2:16.

While the "natural man" cannot know "the things of the spirit of God," they who have become "spiritual" will receive the revelations of the spirit, and thus will "know" that which "eye hath not seen nor ear heard." While men may learn what was the mind of Christ in respect to some things in the past, by a study of the record left us, no one can "have the mind of Christ" and be like minded, only as that mind is *revealed* by the spirit to the inner consciousness. In order to know *the mind* of another, one must be in very close and confidential relations. The "god of this world hath blinded the minds of them which believe not." (II. Cor. 4:4.) "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God. Now we have received . . . the spirit which is of God, *that we might know.*" (I. Cor. 2:11, 12.) "To be carnally minded is death, but to be spiritually minded is life and peace." (Rom. 8:6.) "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) Not only have we "the mind of Christ," but also

IV. "The Spirit of Christ." Rom. 8:9.

"If any man have not the Spirit of Christ, he is none of his." A man may say and do the right thing in the wrong spirit. To have the "spirit of Christ" will effect the motives lying back of the act, the tone of the voice, the tempers or dispositions of the soul, and gives to us in all things the Christ attitude. "It was not what you said nor what you did, but the spirit in which you said or did it that hurt me." A man may preach, or pray, or give of his money in the wrong spirit. The "Spirit of Christ" is the spirit of humility, of obedience, of compassion, of forgiveness, and of holiness. "He that is joined unto the Lord is one spirit." (I. Cor. 6:17.) And having His spirit, we are to be

V. Conformed to His image. Rom. 8:29.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." We are to be a fac-simile, an exact copy or reproduction of His glorious likeness or image. When God first made man, he said, "Let us make man in our image, after our likeness." "So God created man in His own image, in the image of God created He him." (Gen. 1:26, 27.) By reason of sin that divine "image" and "likeness" has been marred and lost. But when justified fully and sanctified wholly, we are again changed and restored, until we look like Jesus — morally and spiritually. "We all with open face beholding as in a glass the glory of the Lord, are changed *into the same image* from glory to glory, even as

by the spirit of the Lord." (II. Cor. 3:18.) Holy as He is holy. (I. Pet. 1:15); Righteous as He is righteous. (I. John 3:7;) Pure as He is pure. (I. John 3:3). "Partakers of His holiness." (Heb. 12:10.) "Because as He is, so are we in this world." (I. John 4:17.)

"We shall not wait until the glorious dawning,
Breaks on the vision so fair,
Now we may welcome the heavenly morning,
Now we His image may bear."

Samuel Rutherford, the saintly Scottish Presbyterian divine, said: "Christ is more to be loved for giving us sanctification than justification. It is in some respects greater love in Him to sanctify than to justify, for He maketh us like Himself in His own essential portraiture and image in sanctification."

Then we are to

VI. Walk even as He walked. I. John 2:6.

"He that saith he abideth in Him ought himself also to walk, even as He walked." This relates to our activities — our manner of living and service. A man is known by his walk. If we "walk even as He walked," there will be no "crooked paths" and doing that we ought not to do; it is to be led and guided by His counsels and to regulate and order our whole life according to the rule and direction of His word and spirit. We are commanded to "walk circumspectly, not as fools, but as wise." (Eph. 5:15.) "Walk not after the flesh, but after the

Spirit." (Rom. 8:4.) "We also should walk in newness of life." (Rom. 6:4.) "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness." (Eph. 4:1, 2.) "Walk honestly toward them that are without." (I. Thess. 4:12.) "Henceforth walk not as other Gentiles walk, in the vanity of their mind" (Eph. 4:17), but "walk by faith" (II. Cor. 5:7), "in the light" (I. John 1:7), "in love" (Eph. 5:2), "in the spirit" (Gal. 5:16), "worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1:10.)

So we are not to be mere imitators of Christ, but to partake of Christ, so that He becomes "our life" and we have His "divine nature," and possess His mind, and manifest His spirit, and bear His image, and "walk even as He walked."

TEMPTATION.

1. It is well to remember that there is no Christian experience, no state of grace, no calling nor profession, and no station or location in life in which we are exempt from temptation; that while in a state of probation we are necessarily subject to temptation.

2. We must learn to distinguish between temptation and sin. It is no sin to be tempted. Christ was tempted, yet without sin. Temptation is simply the solicitation and enticement of the adversary to commit sin. Until

there is the yielding, or consent of the will to the temptation, there is no sin. We are not to blame for the suggestions and solicitations of the devil. "Resist the devil, and he will flee from you."

3. The Scriptures clearly indicate that there are two distinct classes of temptation: one from within, the result of a heart condition; the other from without, entirely of Satanic origin.

In James 1:14, we read, "Every man is tempted, when he is drawn away of his own lust and enticed," This temptation comes from within, and is the result of a heart condition. The words, "*his own lust*," here indicates unholy and improper desires, resultant from a wrong heart condition. Christ never experienced this class of temptation. Here we need to make the discrimination Dr. Fowler has brought to our attention with reference to Heb. 4:15: Christ "was in all points tempted as *we are*, yet without sin." It will be seen that the words "we are, yet" are italicized, which indicates that they are not in the original, but have been supplied by the translators. In omitting these three words, we read, Christ "was in all points tempted like as * * * without sin." That is, Christ was tempted in all points like as we are when we are without sin. Christ was tempted as a holy soul is tempted; but He was never "drawn away of His own lust and enticed."

The depravity of our natures — original or inbred sin — is most surely a factor in temptation: and whatever part this factor may play in temptation was certainly wanting in the temptations of Christ; for Christ had no original, or inbred sin, and, therefore, could only be

tempted as a holy soul. The temptations of Christ were entirely from without, and wholly of Satanic origin.

4. From the foregoing we may learn that the person not yet delivered from inbred sin, has the two classes of temptation, whereas, the person who has been wholly sanctified, and so is cleansed from "his own lust," has simply the outward temptations: the outward assault and attack of the enemy. Herein lies a great advantage, in that all may be quiet and peaceful and victorious within, despite the fact that "the devil, as a roaring lion, walketh about, seeking whom he may devour." Any one can see that to have both an inward and an outward foe greatly increases the danger, and complicates the situation. Two enemies without are not to be as greatly feared as one — an ally — within.

"Our old man" is such close kin to the devil, and so deceitful and treacherous, that whenever the devil knocks at the door, "our old man" is likely to attempt to open the door, and invite him in. But when that has been removed from within which responds to the solicitations and temptations of the devil from without, the victory is more easily and readily achieved.

5. This raises the question, how could a holy soul be tempted? We usually answer this question by asking another: how could Adam and Eve, in the Garden of Eden, and Angels in heaven, and Christ Himself be tempted? They surely were holy and had no predisposition to sin. Even as they were tempted, though holy. so we may be tempted, though saved from all sin. It is well to remember that Satan never presents sin as

sin, but as something "to be desired" — as though it were innocent and "harmless;" and thus he hides the poison, and the result of the act, from view. If one could see the blackness of sin, and its fearful consequences before yielding to the temptation, it is safe to say, none but a devil would ever consent to commit sin. But Satan throws a charm upon the soul by his very temptation, and so deceives and beguiles the unwary. Sin is often the mere mis-use and abuse of things in themselves proper and legitimate. It is no sin to eat, and yet eating — to excess — may become a sin. The good and the evil are ever before us and the fact that we are free moral agents and have the power of choice, ever leaves with us the possibility of making a wrong choice. Hence, the command of the Savior, ever to "watch and pray that ye enter not into temptation." (Matt. 26:41.)

6. How to meet temptation. First we would insist that men "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." What is "the whole armor of God," but full salvation? That men should be sanctified wholly and thus be delivered from the inward class of temptation, where one is drawn away by "his own lust, and enticed." For the continuance of this source of temptation the individual is himself largely responsible. By coming to the cleansing fountain, and so having the source of this class of temptation removed: — "knowing this, that our old man is crucified:" — this class of temptation should entirely and permanently cease.

As to the temptations of the devil from without, we have the assurance that "God is faithful, who will not

suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." (I. Cor. 10:13.) We learn from this that God has a check-rein on the devil; hence we never need to bear what is beyond our strength to bear, for God will not permit it to come upon us. Perhaps the best way to meet these temptations is to meet them as Jesus met them — by the word of God. Jesus simply said, "It is written," each time the enemy assailed Him, and thus triumphed over him. "The sword of the Spirit, which is the word of God," is still the most effective weapon that one can use. As "God is faithful" and makes the "way of escape," there can be no excuse or reason for yielding to the temptation; but it becomes our privilege and duty to escape.

The writer has learned that the "way of escape" is not found by trying to climb up and out of the difficulties, and wanting to die, and go to heaven at once and so get away from all the trouble and temptations of life; but rather by humbling yourself, and keep on going down, *down* at the feet of Jesus; and when we get down low enough we will always find a place large enough to pass through, and thus slip through the trap or the net the devil had set, and thus find the "way of escape." "God resisteth the proud, and giveth grace to the humble."

7. Some one may inquire, Why does God "suffer" me to be tempted at all? The answer doubtless is, that He might prove us, and develop our Christian character. James intimates that temptation develops the iron graces of patience, and faith, and fidelity, which are essential to the perfecting of our Christian character.

Hence he says, "My brethren, count it all joy when ye fall into divers temptations," (Jas. 1:2-4.) Temptation is to the Christian what the gymnasium is to the athlete. It develops spiritual fibre, and keeps us from becoming molly-coddles, and jelly-fish Christians. It discovers to us our weak and most vulnerable points, and teaches us how to "fight the good fight of faith." As a chain is never stronger than the weakest link in the chain, so the weakest point of our character determines our spiritual strength. It may be well to note that James does not say, "Count it all joy when ye *walk* into divers temptations." We have no right to walk into temptation and thus tempt the devil to tempt us. We should learn to keep off of the devil's territory. It would be folly to stick your hand into the fire and then expect God to keep you from being burned. The three Hebrew children did not walk into the "fiery furnace," but were cast in. "Abstain from all appearance of evil."

8. In case a soul has been wholly sanctified, and for a time really enjoyed victory over the world, the flesh and the devil; but in an evil hour, through lack of watchfulness and prayer, the soul is overwhelmed and suffers defeat, what should be done? We should say, at once confess — to God, and to whomsoever it may concern — put away the evil, and immediately plunge into the fountain of cleansing, as when the experience was first obtained. What else could be done? Do not give up in despair, and conclude you never had the experience, and conclude you could not live it, and wait for another holiness camp meeting or holiness revival in order to go again to an altar; but erect an altar instantly wherever

you are, and confess, forsake and believe, and go on to victory. "Though he (the good man) fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand." (Ps. 37:24.)

After the children of Israel had made the second crossing and come into Canaan, they enjoyed great victory at Jericho, but suffered defeat at Ai. But this defeat did not prove they were not in Canaan. However, if they had simply made excuses, and tried to cover up the wrong, God would have left them, and their enemies would have utterly driven them out of the land. But what must they do? Go clear back into Egypt, cross the Red Sea again, and then later the Jordan, and so start all over again? No, no! They must simply find Achan and all that appertains to him, kill him out, and put away the evil thing, and stay in the land and go on to victory. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (Jas. 1:12.)

THE TUNNEL.

One of the most important and perhaps one of the most difficult lessons a sanctified soul has to learn, is, that the spirit of heaviness is entirely compatible with the spirit of holiness; that a person may be entirely sanctified and "kept by the power of God through faith

unto salvation, *ready to be revealed* in the last time," and yet be "in heaviness through manifold temptations."

Recently in making a trip across the continent, the Holy Spirit seemed to teach me the lesson of the tunnel. Before starting on my trip I was obliged to go up to the altar of the railroad company and make a consecration of about all I had and even consent to put my very life into their hands. In return they handed me a little slip of paper — a ticket — which in itself, as to the value of the paper, was really of no value; but on that paper was printed a promise from the railroad company to carry me to my home and loved ones. As I could feel nothing about the matter, I was obliged to take the promise by simple faith, and consent to leave myself in their hands and obey the rules of the company. I was obliged to be at the depot at the time the company specified, and take the train they were pleased to send, show my ticket to a colored porter, get into the coach he told me, etc. All this I did in faith.

The train had gone but a short distance on its way, when lo! suddenly I found myself in great darkness. I knew it would be perilous for me to throw away my ticket, or leap from the train — so I simply hung on to the promise, sat still and kept on believing; directly I was again flooded with light, and even basking in the sunlight. This experience was repeated a number of times, when I began to muse about the matter; why should I thus be plunged into darkness, and have my reading interrupted, etc., when the light was so much preferred by me?

My first discovery was, though in darkness for a moment, I was still aboard the train, and still going. The *promise* was holding good. The darkness did not for a moment disprove the fact that I was on the train, nor that I was on the right train, nor that I was going in the right direction. All I had to do, was to sit still and "keep on believing." Though I could "see no way out," and did not "know the way through," I soon learned that there was no occasion for fear, and that I was coupled onto a power that could carry me through the darkness as well as the light.

But "*why* the tunnel?" I queried. "The tunnel is simply a short cut to a desired destination," seemed to be whispered by the Spirit. "Oh, I see it! then blessed be the tunnel," was the answer of my heart. And so I discovered that the tunnel was at least as much to my interest as it was to the interest of the railroad company. And I soon realized that the longer the tunnel the farther I was up the road and the nearer I was to the place I wanted to go, when I again emerged from the darkness. As this fact dawned upon me, I felt like giving thanks to the railroad company for the tunnel.

I reasoned, "The railroad company evidently knew that I was in a hurry to reach my destination; that I would not have time to go around and around all those mountains, or even to cross them by ascending them gradually, so in their great kindness, in order to get me on the other side of the mountain and to my loved ones more speedily, they took the pains and expense of boring that tunnel and quickly carrying me through."

And does not this explain why the fiercest temptations are often permitted just at the time that we have desired and sought a new experience of saving grace? Just when you tried so hard to be good, and sought, and perhaps professed a new experience, the obstacles seemed to multiply, the opposition became more intense, and everything seemed to go wrong. The Lord had simply taken you at your word, and supposing you wanted to get up the road quickly, He meant to pass you through a few tunnels and so grant you the answer to your prayers. He knew all about the tunnels, as He himself had passed that way before you. All that was necessary for you to do, was to stay aboard, cling to your ticket (the promise) and keep on believing.

Great trials simply make way for great grace. The fiercer the battle, the greater the victory. No cross, no crown. Suffice it for you to know that "God is faithful, who will not suffer you to be tempted above that ye are able: but will with the temptation also make a way to escape, that ye may be able to bear it." Perhaps none of us could be trusted with constant prosperity without becoming self-centered and self-sufficient. Our trials are reminders and monitors of our own weakness, and utter dependence upon God. David said, "Before I was afflicted I went astray; but now I have kept Thy word." "Thou hast enlarged me *when I was in distress*." Even Paul must have "a thorn in the flesh, the messenger of Satan to buffet" him, lest he "become exalted above measure through the abundance of the revelations." (II. Cor. 12:7.)

Of course, "a thorn in the flesh" is not a pleasant thing; it is the *something* you did not desire; something you had not bargained for. Yet I presume everyone has that "something" in life, and, therefore, we should learn to turn it to good account. A good sailor must learn how to make use of a head-wind and stem contrary tides. I have found by experience that the best way to get on with a "thorn in the flesh" is to hold still. If one twists and wriggles and offers resistance to the same, it simply increases and aggravates the sore; but by holding real still it will not hurt near so much and will finally heal over.

God has said, "When thou passest through the waters, I WILL BE WITH THEE; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. 43:2.) So the deeper the waters through which you may be called to pass — while you float, the higher they will lift you, and the nearer to heaven they will bring you. The hotter the fire, the more it will lighten your load, by consuming every encumbrance that might impede and retard your progress.

When we reach the other shore we will doubtless see that some of our greatest blessings came to us in the form of trials — *blessings in disguise*. They detach us from the world, wean us from human dependencies, teach us lessons of humiliation, and develop the iron graces of faith and patience. The darkness is as necessary as the light. While God permits the enemy to hedge up our pathway at times, so that we cannot see our way through, He never permits him to put a roof over us so

as to prevent our looking up. If there are thorns to pierce your feet, remember they first pierced His brow. Instead of complaining because of the thorns on the roses, thank God for the roses on the thorns. Disappointments are frequently His-appointments. "All things work together for good to them that love God, to them who are called according to His purpose."

"If all were easy, if all were bright,
Where would the cross be, and where the fight?
But in the hardness God gives to you,
Chances for proving what HE can do."

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." (Jas. 1:12.)

ENLARGEMENT THROUGH DISTRESS.

"*Thou hast enlarged me when I was in distress*" (Psalms 4:1.) Thus testified David after he had passed through a great trial and conflict. That trials may become a great source and avenue of blessing, has become a fact well known and understood by such as have gone on to know the Lord. The philosophy of this is very simple; it is while in adversity and perplexity that we seek God, and pray the most, and lean the hardest upon Him. It was said of ancient Israel, "Jeshurum waxed fat, and kicked." (Deut. 32:15). "But when he slew them then

they sought him, and they returned and inquired early after God." (Ps. 78:34.)

The facts are, that but very few, if any, can stand continued success and prosperity. It is when full, and with everything coming our way, that we are in greatest danger of becoming self-sufficient, haughty and arrogant; we are apt to conclude, because of our prosperity, that we are favorites with the Lord, and forget our own weakness and utter dependence upon God; under these conditions it is very easy to become negligent and careless, and cease to watch and pray as we should. The history of the church in all ages has been that just in proportion as she prospered and became rich and popular, in that proportion her spiritual declension and worldliness and formality increased. On the other hand, when she was despised and persecuted, and thus driven to her knees in utter self-abnegation, then did she have power to prevail with God and with men in the real salvation of the multitudes. This same principle obtains in the individual experience.

It is well for us to understand the divine program. "Many shall be purified and made white, and tried." (Dan. 12:10.) Hence Peter has said, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and

glory at the appearance of Jesus Christ." We need to learn that the spirit of heaviness because of manifold temptations, is perfectly compatible with the spirit of holiness; and then we need to remember that adversity is not necessarily an indication of divine displeasure; and then we also need to learn how to make use of contrary winds. A good sailor will utilize a head-wind by so shifting his sails as to carry him forward to his desired haven.

Many souls, having been purified and made white, but being ignorant of the divine program, and supposing that the experience of sanctification would henceforth exempt them from trial, have become confused and bewildered when the "fiery trial" came upon them, and have cast away their confidence and gone down in despair. Had they remembered that immediately after Jesus received the Holy Ghost, he went into a forty-day hand-to-hand conflict and battle with Satan; and that this was according to the divine program for His sanctified children, and was the divine method of weaning them from human dependencies, and developing in them the iron graces of patience, and courage, and fidelity; they too might have maintained their integrity and come out more than conquerors; not only gaining the victory, but gathering some spoils.

There is an old adage which says, "What cannot be cured must be endured," but the man who has learned the secret of victory, will not simply endure it, but glory in tribulations also, knowing that tribulation worketh patience," etc. It is one thing for us to trust God, and another thing for us to get where God can trust us. God desires a tried people. Even as men do not give

positions of great responsibility and importance to such as are inexperienced and untried, so they who are to be made the custodians of heaven's treasure, and are to become the representatives and ambassadors from the Court of Heaven, must first be tested and tried. The time when God proves us is the time for us to prove Him; the trial should be regarded as the challenge to our faith for greater victories.

The reward of faithfulness in the time of trial is promotion, with increased confidence and power. The trial itself is the pledge of greater grace. Great trials make way for great grace. There can be no victory without a conflict. The fiercer the battle, the greater the victory. So that in this life, as in the life to come, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." Hence our greatest trials become our greatest blessings — blessings in disguise. After Job had passed through his trial, "the Lord gave Job twice as much as he had before." (Job 42:10.)

CONDITIONS OF SPIRITUAL SIGHT.

Spiritual blindness is the invariable result of sin. Sin darkens the mind and shuts out the light and knowledge of God; hence our gospel "is hid to them that are lost: in whom the god of this world hath blinded the minds

of them which believe not." (II. Cor. 4:3, 4.) God complained of the Jews, saying, "O foolish people, and without understanding; which have eyes, and see not." (Jer. 5:21.) Paul spoke of the Gentiles as "having the understanding darkened . . . because of the blindness of their heart," and said his mission to them was "To open their eyes, and to turn them from darkness to light." (Eph. 4:18; Acts 26:18.)

Jesus Christ came not only as the "light of the world," but "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isa. 42:7.) A blind man cannot see, even though there is light without. Therefore, we need to pray, as did the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of Thy law." Of the disciples we read, first, "Their eyes were opened, and they knew Him;" and "then opened He their understanding, that they might understand the scriptures." (Luke 24:31-45.)

Faith.

One of the first conditions of spiritual sight is faith in God. When the "two blind men followed Him, crying and saying, Thou son of David, have mercy on us, . . . Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened." (Matt. 9:27-30.) Though this was a literal recovery of sight, it is illustrative of the opening of our spiritual eyes. Paul plainly teaches that the blindness of the Jews was

due to their unbelief. (Rom 11:7-8.) It is by faith that our spiritual eyes are opened. "Said I not unto thee, if thou wouldst BELIEVE, thou SHOULDEST SEE the glory of God," was the word of Jesus to Martha.

Obedience.

"If any man will do His will, he shall know of the doctrine," (John 7:17.) The failure to see and understand spiritual truths is not so much due to mental difficulties as it is to heart difficulties; something the heart is not willing to yield. When the heart gives up, and is really willing to obey God, the Spirit is faithful in revealing the hindering cause, and to guide into all truth. The person who willingly and obediently walks in all the light God has given, and sincerely seeks to know the whole will of God, will never be left to grope in darkness. Again and again we have found that when people could not "see into sanctification," as they expressed it, it was due to the fact that there was some secret sin they were not willing to forsake, some wrong they were not willing to confess, some point in which they were not willing to obey; and the instant the matter with which God had a controversy was yielded they knew of the doctrine experimentally. "If ye be willing and obedient, ye shall eat the good of the land." (Isa. 1:19.)

Consecration.

"If, therefore, thine eye be single thy whole body shall be *full of light*." (Matt. 6:22.) The single eye here means singleness of purpose; a purpose to know and do the whole will of God — and *only* this. It means *consecration*

and *concentration* to the whole will of God. One of the reasons for consecration is, "that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:3.) Consecration means death to self-seeking, and a fixed purpose of heart to know and to do the whole will of God. As the person who devotes himself entirely to art, or music, or science, etc., finds the secrets of the matter, so he who yields himself to the whole will of God, with an eye single to His glory, will ever have increasing light and knowledge. "The secret of the Lord is with them that fear Him; and *He will shew them His covenant.*" (Ps. 25:14.)

A Second Touch.

"After that He put His hands again upon his eyes and made him look up; and he was restored and *saw every man clearly.*" (Mark 8:25.) He had received one touch, and declared he could "see — men as trees walking." If some one had told him he needed a second touch, he might have reasoned that if one touch would make men appear as tall as trees, a second touch would make them appear twice as tall as trees, and answered, that he could see no necessity for a second touch. But the second touch was necessary in order to see "*clearly.*" We believe that Jesus here meant to teach, and illustrate by an object lesson, how we might receive our spiritual sight. Some object to a second work of grace, by saying they "do not believe in a half way work;" neither do we teach a half way work. And yet we must admit that this first touch was an imperfect, or half way work, or else admit that there was a purpose and design in this

method. We doubt not He could have opened this blind man's eyes with one touch, as He did frequently; but fully believe that His design was to thus teach that a second touch was necessary to clear spiritual vision. The common experience and testimony of all who have received "the second blessing, properly so-called," — the second touch, in the sanctification of their souls — is that said experience wondrously clarified their vision, and at once enabled them to see "clearly," the truth of full salvation; that whereas they had formerly failed to see the teaching of a second work of grace anywhere in the Bible, they could now see it on almost every page; and because of this clarified vision the Bible had become a new book to them. Yes indeed, the "second blessing" is a great eye opener.

Purity.

"Blessed are the pure in heart: for *they shall see* — God." (Matt. 5-8.) The pure in heart will see God in His people, in His Word, in nature, in His providences, in earth, in heaven — everywhere, and all the time. Matters that were formerly attributed to mere "happen so," and to "luck" and "chance" will now reveal God. Our spiritual condition lends color to our vision. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." It takes purity to see purity. Men who themselves are impure are likely to judge every one else as impure; everything takes on the color of the window light through which one is looking; because of this fact the enemies of Jesus failed to

recognize His spotless character. If sin is the source of spiritual blindness, it would logically follow that the saving from all sin would mean the recovery of spiritual sight; that purity of heart would be the cure of spiritual blindness. God has said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." (Isa. 42:16.) "The eyes of your understanding being enlightened: that ye may know the hope of His calling, and what the riches of the glory of His inheritance in the saints." (Eph. 1:18.)

THE SCRIPTURAL CONFLICT.

The Scriptures everywhere teach that the Christian life means conflict and warfare. Broadly speaking, there are three common enemies — the world, the flesh and the devil — which contest the progress of every Christian. The "flesh" represents an antagonistic principle within the human heart, while the world and the devil are without. While in this world, we may expect that Satan will give us battle, and that the world will prove itself no friend to grace; so that the conflict without will never cease.

But the Bible clearly teaches that the flesh may be "*crucified*," (Gal. 5:25), and so be put to death; that this ally of Satan resident within the human heart may be

expelled and destroyed so that the conflict within, occasioned by the "flesh" will utterly cease.

We submit that a burglar who is in hiding in the house is more dangerous and more to be feared than two on the outside; that a rebellion is more to be dreaded than a civil war engaging some outside foe.

Until a man is sanctified wholly, and the carnal mind is eradicated from his nature, he has both the internal and the external — the evil within his own nature and all the combined powers of darkness without — to contend with. But when "the flesh," or the "old man" have been "crucified," and the inward foe is expelled, the soul may have perfect quiet, peace and victory within amid all the conflicts that may rage without. Herein lies one of the beauties and chief advantages of entire sanctification. Praise God!

Seeing God has made provision for the complete removal and destruction of the inward foe, we must conclude that the legitimate and Scriptural conflict should be on the outside, engaging the world and the devil, and not with the evil within. In Eph. 6:12, the Apostle Paul declares, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." A careful analysis of this passage will reveal the fact that all of these enemies are on the outside.

We are persuaded that the most general cause of defeat, and the most prolific source of back-sliding is this foe within. The "old man" is an ally of Satan, and of such close kin to him, that when Satan comes and knocks

at the door, if not carefully and constantly guarded, he will open the door and invite the world and Satan in. It is not what others say or do — though they may be doing Satan's bidding — but the yielding to that uprising within us, that occasions the defeat and back-sliding. Hence we have the exhortation, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.) What is the "whole armor of God" but full salvation?

But not only is the Christian supposed to "*stand*," but also to do aggressive warfare. He should not be content with simply holding the fort, but should be able to invade the enemy's territory, put to rout the enemy, and take some spoils. "The people that do know their God shall be strong and do exploits." (Dan. 11:32.) And yet multitudes seem to think they are doing remarkably well and have all they can do if they "keep their religion." All their thought and energy is expended on themselves, and the experience common with them is simply an "up and down" life. The best they can possibly do is to repress their evil nature, and have a continual inward conflict and struggle with fear, and pride, and anger, and doubt, and other like manifestations that spring from the carnal mind within, until they have neither time nor strength to engage the foe without.

While we admit that the Christian life is a warfare, we would insist that the legitimate and Scriptural warfare should be on the outside, and not with the evil within; that God proposes to cleanse the heart from all unrighteousness, and utterly destroy the least and last remains

of evil resident within; so that henceforth there shall be no more uprisings of anger, malice, envy or doubt, but "quietness, and assurance forever," regardless of the confusion and conflict that may rage without.

Many seem to think that an occasional defeat is the necessary accompaniment of the Christian life, but the word of God plainly teaches that there is a way of *constant* and *complete* victory for every soul; "because greater is He that is in you, than he that is in the world." Paul could say, "Thanks be unto God, which *always* causeth us to triumph in Christ." "If God be for us, who can be against us?" He can give victory in hard places as readily as amid more pleasing environments; indeed, with Him there are no "hard places." He can make us equal to any emergency, and not only make us conquerors, but "more than conquerors," regardless of all that the world and Satan may do without. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I. Cor. 15:57.)

EVIL THOUGHTS AND THOUGHTS OF EVIL.

Failing to distinguish between evil thoughts and thoughts of evil has brought many a soul into bondage and under condemnation whom God had not condemned. Jesus said, "From within, out of the heart of men, proceed evil thoughts * * * and defile the man." (Mark 7:21.) Evil thoughts spring from an impure fountain and indicate that there is an evil or corrupt heart. "For as he thinketh in his heart, so is he." (Prov. 23:7.) The

sin of thought is just as open to God, with whom we have to do, as is the sin in word and deed, and just as certainly needs to be repented of and forgiven. "Repent, therefore, of this thy wickedness, and pray God, if perhaps *the thought of thine heart* may be forgiven thee." An evil heart is the generator of evil thoughts and evil deeds. Evil thoughts arise involuntarily and crowd into the mental faculties as birds of prey to pollute and destroy everything that is good. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Thoughts of evil are suggested from without, and to the pure soul are always repugnant and offensive. We can not help but think about the evil we see or hear any more than we can help the color of our hair; but as the evil is presented the judgment and conscience at once disapprove, and the pure soul draws back from it as instinctively as one would from touching a serpent in the night time. Satan can and will present and suggest evil to a pure soul, from without, but he who has a clean heart has nothing within that responds to the suggestion — nothing that welcomes or takes pleasure in the thought, but instantly shrinks from it and repudiates it; so that he can say, in the language of Jesus, "The prince of this world cometh, and hath nothing in me." If the thought of evil is long entertained, or affords pleasure, it in like manner will defile the soul. A tendency or predisposition to evil in the heart would indicate that the heart is not yet wholly cleansed, and that the soul is in constant peril. "Like begets like," is as true in our thought life

as elsewhere. "Doth a fountain send forth at the same place sweet water and bitter?" Some one has well said, "We cannot prevent the birds from flying over our heads, but we can prevent their building nests in our hair." So, we cannot prevent Satan from presenting evil to us so as to compel us to think about it, but we can prevent the evil suggestion from finding lodgment in our hearts. Because Satan presents the evil is no reason why we should receive it and so make it our own. "Resist the devil, and he will flee from you." He who keeps his thought life pure will experience no difficulty in living a pure outward life. "The thoughts of the righteous are right." Just as certainly as an evil heart generates evil thoughts, so surely will a pure heart generate pure thoughts. If the fountain is pure the stream will be pure. "Sow a thought, and reap a desire; sow a desire, and reap an act; sow an act, and reap a character; sow a character, and reap a destiny." "The word of God is * * * a discernor of the thoughts and intents of the heart." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." (II. Cor. 10:4, 5.)

THE SECRET PLACE OF THE MOST HIGH.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." — Ps. 91:1.

We fear many regard this Psalm simply as a beautiful poem, not knowing its reality and sweetness in a personal heart experience.

For a long time we had supposed that when we had gone into our closet and shut the door and so were alone with God, that we were in "the secret place of the Most High;" but finally it occurred to us that the closet was simply *our* secret place; and that there might be a difference in God visiting us in our secret place, and our coming and *dwelling* in His secret place.

Yes, God has "secrets," and HIS "secret place." But as He reveals His "secrets" to them that "fear Him," so it is His purpose to bring His faithful ones into His "secret place." Of course, it is only to those who are known to be true that secrets are confided.

Where is this "secret place of the Most High?"

Every Bible student knows that the Tabernacle, used during the journey from Egypt to Canaan, and in Canaan until Solomon built the Temple, was divided into *two* rooms, the first being called the "holy place," and the second the "most holy place," or "the holiest of all." The pattern of this Tabernacle in its minutest details was given to Moses by God Himself while in the holy mount. "The priests went always into the first tabernacle, accomplishing the service of God. But into the SECOND went the high priest alone, once every year, not without blood, which he offered for himself, and for the errors of the people." (Heb. 9:6, 7.) It was in this "Holiest of all" that the "ark of the covenant" rested; and this "ark of the covenant" was ever the emblem of the divine presence. Here was "the secret place of the Most High" of

those days. Concerning this place God said to Moses, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark." (Ex. 25:22.)

So we learn that "the secret place of the Most High" was beyond the "second veil," Now, if we can rightly interpret and learn the spiritual significance of this, we may find "the secret place of the Most High" to-day.

The aforesaid tabernacle with all that pertained to it, was simply the type and "shadow of good things to come," "imposed on them until the time of reformation." However, it was exact and correct, and in every detail pointed significantly to Christ; hence we may expect to find in Him all that was thus set forth in the tabernacle and its sacred worship.

We read that when Jesus was crucified, "the veil of the temple was rent in twain from the top to the bottom." (Matt. 27:51.) It was not torn away or removed, as some teach; and though it was "rent in twain from top to bottom," we "cannot *see* into" the "holiest of all;" but thank God, we can *enter* into it "by the blood of Jesus." "Having, therefore, brethren, boldness (*liberty*, marg.) to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil . . . let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:19, 20, 22.) Whereas, none were allowed to enter into this secret, holy place while the first tabernacle was yet standing, excepting "the high priest alone once every year," ("the Holy Ghost thus signifying that

the way into the holiest of all was not yet made manifest,") now all may have liberty to enter who will "draw near with a true heart in full assurance of faith."

The Way of Entrance Into the Secret Place of the Most High.

The way of entrance into this "secret place of the Most High" is clearly set forth in the preparation and steps taken by the high priest before entering into the "holy of holies" in the tabernacle service. We do not mean to say that there should be the literal observance of these ritualistic performances, but rather that by the interpretation of these in their spiritual significance we may learn the way of entrance.

1. The high priest was a man separated unto God — divinely chosen and appointed — but before he could enter "the holiest of all" his body must be washed with water. (Ex. 29:4; Lev. 8:6.) This would surely suggest outward cleanness. Persons who are not living clean outward lives are not eligible to enter within the "second veil." Such need to repent and forsake their sins, and until they do they can never enter "the secret place of the Most High."

2. Before entering this "holiest of all," the high priest must offer a "ram of consecration" and put on "garments to consecrate him." (Lev. 8:22; Ex. 28:3.) This surely suggests complete consecration of our all to God. Consecration is not sanctification; but consecration is the condition and preparation for entire sanctification. A sinner cannot consecrate, but as a rebel must surrender

to God. A regenerated man alone can present himself as a "living sacrifice, holy, acceptable unto God." True consecration is unreserved, unconditional and irrevocable.

3. The "ram of consecration" having been slain, the next step in the preparations for entering into the "holiest of all" was to put "the blood" "upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot." (Lev. 8:23.) This would surely suggest the complete cleansing — not simply from outward defilement, as indicated by the washing of water — but from ALL moral corruption and defilement. He who would enter into this secret place — the "holiest of all" — must himself be holy. "The blood of Jesus Christ His Son cleanseth us from all sin." Therefore, we have "liberty to enter into the holiest by the blood of Jesus." The blood on the ear is a sure cure for the desire to hear the latest scandal and gossip of the community. The blood-touched ear will cease to be a dumping place for Satan's garbage. The blood on the thumb will surely save from the "tricks of the trade" and the handling of that which is doubtful. We could scarcely conceive that such a hand would shuffle a deck of cards, or engage in other doubtful practices. The blood on the great toe will prevent a certain motion of the feet when hearing a certain class of music, and will prevent the making of "many crooked paths" and running into "by and forbidden paths." It means "straight paths" for the feet.

4. But in addition to all the foregoing, Moses must take the anointing oil, and pour it upon his (Aaron's) head, and anoint him." "And he poured of the anoint-

ing oil upon Aaron's head, and anointed him, to sanctify him." (Ex. 29:7; Lev. 8:12.) This oil is emblematic of the Holy Spirit. It was said concerning Jesus, "The Spirit of the Lord God is upon Me, because the Lord *hath anointed* me to preach," etc. So we, too, should be anointed. "Now He which * * * hath anointed us, is God." (II. Cor. 1:21.) "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him. (I. John 2:27.) We see that the anointing here referred to has intelligence — teaching us — and so undoubtedly refers to the Holy Spirit.

Seeing that no one could enter into that "secret place of the Most High" — "the holiest of all" — excepting those who had been thus separated from the world, were washed and outwardly clean, put on the garments of consecration, and then had the blood and oil applied, we may safely conclude that none can enter today but those who have the spiritual experience this ceremonial preparation signifies. And these are the exact steps that bring the individual into the gracious experience known as entire sanctification, or heart holiness. They who *dwell* in this "secret place of the Most High, shall abide under the shadow of the Almighty," and have all the blessedness of this 91st Psalm.

THE WAY OF VICTORY.

Throughout the Scripture the life of a true Christian is likened to that of a warrior on the field of battle. Paul, in writing to his son Timothy, exhorts him to "fight the good fight of faith" and to "endure hardness, as a good soldier of Jesus Christ." The world, the flesh and the devil unite and conspire against such as have declared their allegiance to Jesus Christ. In view of these opposing forces multitudes have concluded they could not live religious lives. The fact that others have gone down in defeat and failure has discouraged many.

We want to insist, *there is a way of victory*, and, therefore, there can be no legitimate excuse for failure. Whenever persons backslide they invariably lay the blame to adverse conditions; some one did not treat them right, or their environments were unfavorable, etc., etc. We wish to state here that no persons have ever yet backslidden until they themselves have consented to backslide. God has made ample provision for victory and has given the pledge of victory to every one of his children, regardless of the conditions and temptations that may surround them. Great trials simply make way for great grace, and the greater the conflict, the grander the victory. In fact, there can be no victory without a conflict.

There is a way of victory; faith in God and *faithfulness* insure victory, always and everywhere. The "whole armor of God," according to Eph 6:11-17, makes the least of God's children invulnerable and invincible. Not

only may we be conquerors, but "*more than conquerors* through Him that loved us." (Rom. 8:37.)

In Revelation I. 2:11 we read, "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Entire abandonment to God, unwavering faith in the blood, and faithful and uncompromising testimony is the way of victory for every soul.

First, note the intensity of their consecration: "they loved not their lives unto the death." They were not playing at religion, nor simply trying to serve the Lord in their "own weak way and manner," but were ready and willing to lay down their lives for Jesus' sake. Multitudes are consecrated to do what they feel like doing, providing it does not mean any self-denial or sacrifice — but few, comparatively, are ready to lay down their lives for Jesus' sake. Real consecration will be true at any cost, even though the pathway of duty lead through the fiery furnace, the lion's den, and into death itself.

Second, the blood of Jesus is the meritorious cause of victory. Satan appears as the accuser of the brethren. but the blood has atoned for, and covered every sin. Unwavering faith in the blood is necessary in order to withstand the attacks and accusations of the devil. How often the trusting heart has put Satan to flight by singing:

"The blood, the blood is all my plea,
Hallelujah! for it cleanseth me."

Satan cannot withstand the blood of Jesus. It was shed for me, it avails for me; it cleanseth me; this is the language of faith. "This is the victory that overcometh

the world, even our faith." "Above all, taking the shield of faith, wherewith ye shall be able to quench ALL the fiery darts of the wicked."

Third, they stuck to the facts of experience and dared to bear testimony to the same. It was not by argument, or by theorizing or dogmatizing, but by "the word of their testimony" they "overcame." Multitudes suffer defeat because they first compromise at the point of testimony. Instead of humbly bearing testimony to the power of the all-cleansing blood to sanctify and cleanse from all sin, they have given some evasive, indefinite testimony or exhortation so as not to evoke criticism and persecution, and so lost the victory out of their souls, and soon went down in defeat. Faith drives the nail, and testimony clinches it so the devil can't draw it, and ascribes the glory to Jesus that belongs to Him. This is the way of victory.

The Lord save us from being hot-house Christians, having to be coaxed and coddled to keep us religious. God has an experience and grace for every one of us that will enable us to live on the heights, and shout the victory, though all the hounds of hell are barking at our heels, and all the powers of darkness combine against us. There are no circumstances with God; "greater is he that is in you, than he that is in the world." "God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." There is a way of victory! Hallelujah! "Resist the devil, and he will flee from you." While Satan is mighty, our

God is Almighty! "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. 3:21.)

TEN BRIEF REASONS WHY A PREACHER SHOULD PREACH HOLINESS AS A SECOND DEFINITE WORK OF GRACE

1. Because God "wills" the sanctification of all His people. I. Thess. 4:3; Heb. 10:10.

2. Because Jesus died that He might sanctify the people — the church — with His own blood. Heb. 13:12; Eph. 5:25-27.

3. Because the Holy Spirit is outpoured and given that He might sanctify. Rom. 15:16; Thess. 2:13; I. Peter 1:2.

4. Because he cannot preach the whole Gospel without preaching holiness as a second work. I. Cor. 1:13; Acts 26:18.

5. Because it is the great need of the church in order to regain and maintain her spirituality. Heb. 12:13-15.

6. Because it unifies His people and thus brings strength and efficiency to the church. John 17:17-21; Heb. 2:11; II. Tim. 2:21.

7. Because it is the short cut to the salvation of the unsaved. John 16:8; John 17:21.

8. Because it generates the Missionary spirit and hastens the Evangelization of the world. Ezek. 36:23.

9. Because "without holiness no man can see the Lord." Heb. 12:14.

10. Because it is the secret of success in the ministry; it invariably stirs Satan and brings the blessings of God. Because of the joy and blessings it brings to the preacher's own heart. Preaching holiness as a second work is the greatest luxury on earth.

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